

25 4
THREE
SERMONS †
FVL

Of necessarie Aduertise-
ments, and gracious Comforts,
for all those whose care is to worke out
their owne saluation with feare
and trembling.

By *Sam. Hieron.*

LVKE 17. 3.
Take heede to your selues.

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the Golden Key. 1616.



TO MY VERIE
Honourable good Lady

the Lady MARGARET HELE,
of Wenbury in Deuon.

(.:.)

Madam;



*His Sermon, whereof,
when it was preached
your eares did partake
is heere now in an o-
ther forme presented
to your handes. It
seemed welcome to you then: I hope it
shail not bee vnpleasing now. you shall
finde it here fai: hfully related, according
as I speake it: and albeit the matter can-
not be so liuely from the pen, as from the
tongue, yet if it wrought any thing vpon
your heart when you heard it, the hauing
of it by you, to looke on (at some of those
times, which I trust you do conscionable
and constantly bestow on priuate exerci-
ses), shall not bee vnprofitable. I thought*

The Epistle

to haue respited the publication of it, vntill God had giuen opportunity to accomplish the whole Text (I meane the two next verses to this heere opened) in the place, to which I was called to handle this. But some other occasion (which your La. will guesse, though I say nothing) hath moued me to do otherwise. And yet that it might not goe altogether alone, I haue accompanied it with two other Sermons, in the generall matter thereof very well agreeing to it, not long since preached, in my weekly course in my owne Cure. All three together, I respectfully offer here vnto your Ladiship, as a testimony of my continuall desire, to helpe you onwards in your wel-begun iourney towards Heauen. It were folly for me to commend what my selfe haue done, yet for the maine subiect of these three Sermons, I may without boasting any way in my selfe, boldly say, it is the most behouefull point, which your La. or any other good Christian can be busied in. To seeke
assurance

Dedicatorie.

assurance of having the spirit, to endeavour the cherishing thereof when it is felt, to be understandingly aware of satans practices to extinguish it, to labor to bring the soule to a resolved and wel-grounded resting upon the power and grace of God through Iesus Christ, what a necessarie taske is this? that the more your La. shall take paines heerein, the greater sweetnes shall you finde in Religion, and the more rest for your soule. Thus hoping your La. will accept of this small Gift, though not as a Recompence, yet as an acknowledgement of that Much, which in many respects I owe unto you, I pray God to increase your feeling and care, in and for that which these Sermons doe perswade: and so I rest.

Your Ladiships in
my best obseruance,


From Modbury, 1615.

Sam. Hieron.

Definitions

• *Journal of the American Medical Association*, 2000; 284: 1361-1366

1



The spirituall Mans Taske.

1 Thes. 5. 19.

Quench not the Spirit, &c.



Y first thoughts vpon
this Text, after I had
determined the hand-
ling of it at this time,
and in this place, were
accompanied with the
remembrance of that
saying of Salomon(a), *A threefold cord is not
easily broken:* me thought I beheld here such
an holy twine, artificially made vp by S.
Paul, of three seuerall threeds, as beeing
made vse of for the fastening of the soule
of a Christian to his God, cannot quickly
be dissolued. For surely he, who feeling in
himselſe the graces of Gods Spirit, shall
bee conscionably carefull not to quench
them, and to that end shall honour pro-

Eccl
12,

phesying, and in his respective dependance thereupon, shall diligently examine what he heares, that, that which is good indeed hee may obediently entertaine, well may I apply to him that saying of the Psalme; *(b) Hee that doth these things shall never be moved*, nothing shall bee able to preiudice the saluation of his soule. Thus briefly, to possesse you with a conceit of the speciall worth of this Scripture. My prayer is that to the dignity of the place, both my handling and your hearing may be answerable.

I loue not to be curious about diuision: to the cares of that which *S. Peter* *(e)* calls *the hidman of the heart*, the plaine song doth alwaies make the best musick. Thus the, here are three verses, of which the first giues occasion to the two later, and the two later, are appertenances to the first, The Apostle giuing a charge, not to *quench the Spirit*, immediatly giues direction how, & by what means to keep it in, *Despise not prophesying*: speaking of prophesying, lest whatsoeuer is presented to vs in the shape thereof should estoones be honored. he annexed a caution touching trial: Embrace nothing before trial, & make much of that which is found

1 Pet. 3.

he or-
er of the
ace.

to bee good vpon triall. This is the state of this place. I will take euery thing in that order wherein it comes, and proceed so as the time shall suffer. The first charge here giuen, vpon which do hang the other two, is, Not to *quench the spirit*: In treating vpon which short, yet plentifull precept, my first and speciall work must be to examine what is meant by the word *Spirit* in this place; for the word *quench* being so familiar as it is, needs no great inquirie. Touching *Spirit*, *Augustine* in two seuerall places expounds it, of the third person in the blessed Trinity, who we call the holy Ghost or Spirit: & vrgeth this place against those who denied the third person, who he terms quenchers of the spirit because, as much as in the lyeth, they abolish the being of the h. Ghost: but in the judgement of the learned, this exposition is a litle too much forced: For the verie course & current of the place, may shew that the Apostle had an aim at something within our selus, which he wold not haue vs quench, & had no purpose heere to maintaine the mystery of the Trinity.

Some fanaticall and Anabaptistical humors, who stand much vpon reuelations,
and

The exposition of the words
Epist. 23. ad Bonifacium, & lib. 2. con. Epist. Par. c. 13.

The spiritual Mans task.

and I knowe not what inspirings, endeavour to make vse of this place, for giuing countenance vnto them, and would haue the *Spirite* heere to betoken those extraordinary discoueries which they dreame of; These (forsooth) must not bee quenched, that is, must not be repressed, but cherished, and allowed of, and men not so precisely tyed to the words and letter of the Scripture: But how farre this is from the Apostles minde, the following verse plainly sheweth, where hee commends prophesying; that is, interpreting of the Scripture, as a meanes for the continuance of the heate & light of that spirite, which hee heere perswades not to quench: and therefore intends no such inspirings which shall ouerthrowe the necessity of the Scripture, or promote that which contradicts the Scripture. So that there is no doubt to bee made, but that by spirit, are meant here (according to *Theophilact*) the giftes and graces of Gods spirit. So is the word vsed often in holy Scripture, as *Rom. 8. 9.* where is not ment the very essence of the third person, but as the same Apostle speakes else where, the frutes of the *Spirite* (a); such things as are

d Gal. 5.

22.

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6

are wrought by the Spirit of God, by the power of the holy Ghost, in the hearts & soules of thse that are the Lords.

In reference to this, a man regenerate is said to haue a *new spirite put into his bowels* (e); yea, *to be spirit* (f), to haue *receyued of the Spirit* (g), to *liue in the spirit* 19. (h), and all because the Spirit of God hath a working in him, of renewing, sanctifying, enlightning, &c. 13.

Now, to *quench the Spirit*, is, to put out, to weaken, to abate the power and working of those graces: so then, *Quench not the spirit*; that is, You that feeleyour selues to haue receyued the graces of Gods Spirit, and to bee furnished with those spirituall blessings in heauenly thinges, with which God is wont to accomplish his Elect, looke to it, that through your neglect and carelesnesse, these good things in you bee not extinguished, rather labour you their encrease, and the helping of them still forward to more perfection. Thus is the sense.

Now wee haue gotten that, let vs proceede to enquire what we may gaine & gather hence as matter of instruction. It seems to me, that there be two speciall points of doctrine to bee collected from these

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these wordes: 1. *That it is possible for a man hauing the spirit of God, to knowe that hee hath receined it.* 2. *That it is necessary for him that doth know hee hath receined it, to beware how hee quenbeth it.* The former of these two, I raise thus, *Quench not the spirit*, sayth the Apostle: I demaund, Is it
first
Arine. possible for any man to make conscience not to quench it, vnlesse he knoweth touching himselfe that he doth enioy it? The care to preserue a commodity, may perhaps not vnfitly bee learned before a man hath it, but it cannot possibly bee practised before possession: & how can a man in common reason, settle himselfe to that care, before he be sure and sensible of his hauing it? It is in vaine to aduise a man not to *quench the Spirit*, if hee cannot assuredly know himselfe to haue receyued it. May not a man otherwise very iustly reply thus vpon this charge: Alas, you speake of not quenching the spirit; but where is it? I do neyther know now, nor shall euer be able to know, whether this spirit which you talke of, bee in me, yea, or no.

Me thinks I should not say much concerning this. There cannot be framed a surer

surer consequence then this. A man may & must make conscience, Not to *quench the spirit*, therefore a man may knowe himselfe to haue receyued the Spirite. This which is so plaine by this Text, is as apparant else where in holy Scriptures.

That there are some whom God endoweth & endueth with his spirit, I trust I need not proue. I haue sayd somewhat to that effect already: *Paul* sayde to the Romans, *Iee haue receyued the spirit of adoption (s), he hath giuen (vs) sayeth he,* (ioyning himselfe with others, and others heerein with himselfe) *the earnest of the spirit (k): God hath euen giuen you his holy Spirit (l).* Now, that they which haue receyued it, should be aware of their receyuing it, how can it be made question of? *I thinke that I haue also the spirite of God (m).* Wee must not thinke (*thinke there*) to be a word of surmise, as it is sometimes in our ordinary speaking opposed to certainty of knowledge, as when a man sayth, *I thinke it is so*, but I cannot tel': but heere, *I thinke*, is all one with that English of ours, *I trow I haue &c. Or, I take it, &c.*

Ro. 8.1

2 Cor.

5.5.

1. The

4. 8.

m 1 Cor

7.40,

For,

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For had this been a word of doubtful-
nesse, how would it but haue been a pre-
iudice to the Apostles aduice giuen to
the *Corinthians*? They might haue sayd
well, When we see him more sure of his
hauing the spirite of God, then will we
make a little more account of his coun-
sell. Looke then, *Paul* knew; & as it was
not appropriated to *Paul*, to haue the spi-
rit (for it is the common promise of all
that are Christs (*n*)); so neyther was it his
peculiar, to know so much. I shewed
you how in this point of hauing the spi-
rit, and so of speaking confidently tou-
ching hauing it, he sorts himselfe, with o-
thers of Gods faithfull ones (*o*). The truth
is, the spirit will make it selfe to be felt, &
perceyued where it is: it hath such wor-
kings within a man, which cannot be se-
creted. It is a *spirit of life* (*p*), can a man
liue. & not know it? I confesse his know-
ledge herein, in respect of the outward
working thereof, may be sometimes in-
termitted; as when one is in a swoon, or a
sleepe: and so there be fits and moodes,
in which this knowledge of the presence
of Gods spirit, is more obscure, and lesse
feeling. But in the generality, the hauing
of

Ro. 8 9.

2 Cor.

.5.

Ro. 8.2.

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of life cannot be vnkowne to him that liues; and so vndoubtedly, as bodily life giues euidence of it selfe, so doth spirituall life also. The spirit of God where it is, comforts, instructs, guides, leades, enlightneth, sanctifieth, is an earnest of a future inheritance, can these thinges bee wrcught in a mans soule, and he not know it? There is as great an alteration effected in a man after the entrance of the spirit into him, as was in *Lazarus* when hee was raysed to life out of the graue: or as in *Bartimens*, when his sight was restored, or as in the Creple at the Temple gate, when his feete and ankle-bones receyued such strength that hee walked and leaped, and praysed God (9). 9 Act. 3.
A man was dead, and the spirit quickeneth him, hee was blinde and ignorant, and his cogitations darkned, the spirite enlightneth him, hee was not able to mooue a foot in the path of righteousness, the Spirit makes him nimble and active to runne the way of Gods commandements.

How can these thinges bee vnkowne? I vwill voluntarily abridge that plentie, which dooth euen presse
vpon

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vpvpon me herein, the case is so plain, that it needs not much confirming: I will rather hasten to the vse, which I hope so many of vs as desire to feare God, shall finde to be exceeding profitable.

The vse.

Is it possible for a man to know himselfe to haue the spirit of God, and is it not then necessary for euery man to make enquiry into himselfe, concerning this? If I may know this, I would faine know what warrant I haue, not to seeke to know it. Perhaps thou wilt say, It is no great matter, whether thou haue the spirit of God or no, & so it is of no greater behoofe to vse enquiry. Oh farre bee it from thee so to thinke, Hark what is said

1 Ro. 8. 9. (r), If any man haue not the spirit of Christ, the same is not his: there is no part in Christ without the fruition of his Spirite. Looke then how much it stands thee vpon, to vnderstand whether or no thou shalt be saued, so much also it concernes thee to know whether or no thou haue Gods spirit. And who so feeds himselfe with an hope of being saued, & yet cannot tell whether he haue receyued the spirite of God or no, hee feeds himselfe with the wind, & trusts to that which will deceiue him.

And

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And now consider here, whar iust occasion is giuen me, to lift vp my voyce like a trumpet, and to cry loud against those, who neuer in their liues did seriously put this question to their owne soules; (Haue I the spirit of God!) I am afraid there is scarce one for an hundred, that is not guilty of this neglect, I would all you that heare mee say this, this day, would doe as our Sauours Disciples did when hee tolde them that one of them should betray him, euery one was afraid of himselfe: Is it I, said one: is it I, saide another (s): So when you heare a generall imputation layde vpon the times concerning this, of looking into mens selues, whether they haue the spirit of God or no; oh, that euery one of vs might be ielous of himselfe, and say to his owne heart; What, and am I one that am remisse herein? No doubt, our hearts would smite vs herein, as *Dauids* did him, (r) and happy should such secret smitings be; they would bee like the *precious balme* (u), such blowes would cause the blewnes of the wounde, which *Salomon* saith, serues to purge out the euil (x): Should wee once fall to an ear-

Mat. 26

21.

2 Sam.

24. 10.

Psal.

141. 5.

pro. 20.

30.

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nest communing with our selues concerning this ; this good I am sure vwould follow, that we would neuer leaue pressing and vrging question vpon question till vve had gotten some assurance in this matter. Well my trust is through the mercy of God, this vvhich I haue sayde shall not be vtterly in vaine; but some that heare me shall be moued to this inquitie? therefore for the furtherance and helpe of such, I will enlarge this vse; by teaching how a man may certainly satisfie himselfe in this demand: *Haue I the spirit of God or no?* I will not heerein goe beyond the kenning of my Text: I find a fire heerein my Text, at which I may easily light such a candle, as shall abundantly direct vs in this search:

How a
man may
knowe
himselfe
to haue
the spirit
of God.

The terme of quenching heere coupled with the spirit is an argument, that the spirit of God is of a fiery nature: quenching is the peculiar to fire: Now in fire we doe all conceiue two things, 1. a light, 2. a heat. These two in this element are inseparable: so that to apply it to our purpose, briefly (that I may not as vvee say burne day light, by discoursing further touching fire then is ne essarie)
if

if we would be assured of our hauing the spirit of God within vs, there is a spirituall light and a spirituall heat to be inquired for: the spirituall light is spoken of Eph. 1. 18. viz: it is, when by Gods giuing the spirit of wisdom and reuelation, *The eyes of the vnderstanding are enlightened, &c.* Man by nature is euen darknes it selfe, (y) *a very beast by his owne knowledge.* (z) *he perceiueth not the things of the spirit of God (a)*: now vpon his being endued with the Spirit, that God, who at first commaunded the light to shine out of darkenesse, causeth a shining to breake into his heart, by giuing the light of knowle'dge (b): This is that oylment from him that is holy (c). Heere vpon the regenerate are said to be *light in the Lord, to be the children of the light (d), the children of the day (e).*

So then to this first issue, wee are now come. My demand to my soule is, haue I the spirit of God? I am taught here to say, Sure if I haue, I am indued with spirituall light, where is then my knowle'dge in the things of God? vwhere is my vnderstanding in the things of Christ? am I sensible of the falling away of the

Eph. 5. 8

1. Ier. 10.

14.

1. Cor.

2. 14.

1. Cor.

4. 6.

1. Ioh.

2. 20.

Eph.

5. 8.

1. Thes.

5. 5.

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1. Pet.

2.9.

scales of ignorance from the eyes of my minde, feele I how the myst of my naturall darknesse is dispersed and dispelled, and howe I am called into a *maruellous light* (f)? are not now the secrets of religion, such riddles and such vnflauory obscurities to me, as they haue bene in times past? Cannot my conscience witnes with me in these things? surely the spirite of Christ Iesus is not in mee, I am yet none of his, I am yet a limme of the kingdome of darknesse, a seruitour of the prince of darknes, and if I continue so, vtter darknes must needs be my portion, and I cannot escape it.

g Psal.

94.8.

What a matter of terrour is this, for all such as hate Knowledge, as please to nouzle themselves in ignorance, which trust to it as to the safest course; as if they had some speciall gift of smelling out the way to heauen in the darke: such despise the key of Knowledge, and though they be neuer so often and so vehemently called vpon with the words of *Danid*, *Understand yee vnwise among the people, and yee Fooles, when will yee be wise* (g)? See how readie the Lord is to powre out his minde vnto you, and to make you understand his

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his wordes, (h) ; Why will you be destroyed for lacke of knowledge? yet they shew themselves like Salomons Foole, whose Foolishnesse will not depart from him, no though hee be brayed wth a pestell among Wheate, (i) : They will not knowe: yea, they set downe a lawe ouer and aboue all that euer God made, that their ignorance, yea, though it be neuer so much affected, neuer so wilfull : yet it shall excuse them, and their good meaning shall bring them as soone to heauen, as all the knowledge in the World. (Father forgive them, for they knowe not what they doe.) What heart that hath grace may not melt within him to see that men will needes perish, and are so desperately bent to aduenture their soules vpon meere vncertaintyes? Remember I pray you, no illumination, no presence of Gods spirite : hee that is not acquainted with this spirituall light, neuer shall hee see the light of the Lord, in the land of the liuing.

Oh, that saying of the Apostles ! enough to make our belly to tremble, to consider it: *If our Gospell be hid, it is hid to them that are lost (k) : If there be any that are not annoynted with eye-salue to*

h Prou. 1.23.

i Prou. 27.12.

k 2. Cor. 4.3.

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see that which is called the *secret* of the Gospell, and to vnderstand that great mysterie of godlinesse, which God hath reuealed in his worde, they haue vpon them the very marke of lost ones : A terrible verdit.

I might seeme to haue done with this euidence of the Spirits presence : but as I was about to giue it ouer, it came to my minde, that though I had saide the truth, yet if I left the matter so rawly, I might fall at vnwares into two extremities : 1. of discouraging some, who haue need rather of refreshing : 2. of putting heart into other some, who deserue rather to bee taken downe. I considered the inconueniences of both : remembering how dangerous it is, *either to make the hearts of the righteous sad, whom the Lord hath not made sad, or to strengthen the hands of the wicked, that bee should*

Eze. 13. not returne from his wicked way (1). Heere-
22. upon I laboured to adde to that vvhich I haue said a little more : 1. They vvhich may bee disheartened heereby, are such, as are weake in knowledge, dull in apprehension, hard of conceiuing ; vvho (it may be) reade and heare much and
often

often, yet profit little; they seeme to themselves, to see nothing as yet to any great purpose: to tell them then that if they haue not the gift of illumination, they haue not the spirit of God, you amaze them quite, and that little hope which they sometimes had, is by this meanes vtterly ouerthrowne.

To relecue such therefore, this is to be knowne, that this light we speake of, is not at the brightest and clearest at the first, nay respectiue to that which shall be; when it is at the hiest, in this world, *it is but in part (m)*: when a man is vpon *m 1. Co* the point of entrance into the state of *13.9.* grace, there is a light appeares; *(n)*: but *n Psal.* yet it is, but as the light in the first dawning of the day, a certaine steppe from *119.13* darkenesse, and a degree aboue it, but yet so tempered and intermixed with darkenesse, that as the *Poet* saith, *thou canst call it neither darkenesse, neither light:*

It is a certaine composition of both, nay at the first appearing thereof darkenesse is the predominant. The blinde man whom our Sauior cured in the Gospel, after the first touch hee was asked,
if

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Mar. 8. if hee saw ought : *I see men*, saith hee, *for*
 2. 4. *I see them walke like Trees*, (o). His sight
 at the first was confused and vncertaine,
 he did not see distinctly.

Thus it is in the inward man, the en-
 lightening many times is but weake and
 duskish, yea, and that in men of place, or-
 dained to giue spirituall light to others :
 as that famous *Apollos* stood in neede to
 haue the way of God expounded vnto him more
 perfectly (p). How were the Disciples
 of our SAVIOUR, liuing vnder so ex-
 cellent a Teacher? *Are yee yet without*
 6. *understanding? Perceiue yee not yet*, &c. (q)
 Matt. *I haue beene so long time with you, and haſt*
 5. 16. *thou not knowe mee*, &c. (r)? So that
 7. the littlenesse and dimnesse of the Light
 Iohn receiued must not discourage: If there
 1. 9. bee any, it must bee reioyced in: and
 that there is some in those which com-
 plaine, (as I haue saide) it is manifest by
 their complaint. They complaine of
 darknesse : therefore they see how it is
 with them: the state of their soule is dis-
 cerned by them, and what is it but light
 Eph. 5. that maketh these things manifest (s). If
 thou art come as yet no further then to
 that which is called, *A mind to know him*,
 which

which is true (t), so that thou art wearie *1. Ioh. 5.*
of thy naturall blindnesse, and if thou *20.*
wert put to thy choice, like the blinde
man in the storie (u), & the Lord should *u Mar.*
say to thee, as to him; *What wilt thou that* *10. 51.*
I doe vnto thee, thy answer would bee
(with reference vnto thy spirituall blind-
nesse) like his; *Lord that I may receiue*
sight. If the small portion which thou
hast, bee pretious to thee, like a little
glimmering to a blinde man, when he is
in the way of turning, and thou bee dili-
gent with conscience and with constan-
cy, to vse all good meanes for increasing
of it; thou hast no cause of discouragement;
this little oyle in thy cruse, shall
feed thy soule, this small light shall guide
thy feet into the way of peace. This for
the first sort, that might be grieved with
this point.

There are another sort may presume
too farre vpon that which hath beene
said, and they must necessarily be reduced
to termes: Illumination and know-
ledge in religion is a pledge of the pre-
sence of Gods spirit; may not then euery
one that is enlightened / and furnished
with knowledge, assure himselfe that he

is

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is Christs? I say no. Though euery one that hath receiued the spirit of God is enlightened, yet not euery one that is enlightened hath receiued the spirit of God in the sense wee now speake of. I know there is a working of the spirit of God in all that are enlightened with any truth of knowledge in religion; for no man can say that *Iesus is the Lord*, but by the holy Ghost (*x*); but yet there may be an enlightening with knowledge, which is not accompanied with that presence of Gods spirit which brings saluation: What say we to those, which shall say to Christ in that day, *Lord, Lord, haue we not prophesied in thy name* (*y*)? such had enlightening: what shall we say to those that sinned against the holy Ghost, haue not they also beene enlightened? Doth not *Paul* speake of a possibility to know all secrets and all knowledge, and yet to be nothing (*z*)? I doubt not but there are many exquisitely and exactly seene in the general doctrine of diuinity, able to teach it for the good of others, able to write and preach for the conuincing of gainesaiers, which yet shall haue no inheritance among the Saints in light.

There be who giue small testimony of

x 1. Cor.
12.3.

y Mat. 7.
22.

z 1. Cor.
13.2.

any truth of saving grace to be in them, who yet can discourse at large, eloquently & iudiciously touching matters of Religion; I confesse here is an enlightening, but not such as is a pledge of regeneration. It is possible for a Comet to haue a more blazing light then one of the fixed stars; which, yet vanisheth at last, and cometh to nothing: and so it may bee that some one, who is a meere hypocrite, and but as it were the sheath and shadow of a Christian, may in some particularities of knowledge go beyond a true *Nathanael*, and put him downe quite, so that he shall be as no body in respect of him: Wherefore the kind of that knowledge must be considered of, the enlightening wherewith may be a comfort indeed. Now that knowledge, hath these two speciall properties; 1. It is an experimentall knowledge, such a knowledge in religion, as a man is able to make good not onely by prooofe of Scripture (though that be necessary), but by his owne particular and personall feeling: I will shew an example or two hereof. First, *Pf. 116.6. The Lord preserveth the simple*, saith *Dauid*: there is a position in diuinity, such an one as no doubt in the generall truth thereof many

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an vnregenerate man is able by proofes and testimonies of Scriptures to confirme. But see now the maine prooffe; I meane in respect of a mans owne satisfying: *I was in miserie*, saith hee, *and hee saved me*; This is that which Christ calleth the setting to ones *scale that God is true* (a); A man can beare witnesse to the truth of God out of his owne feeling. A second example is, *Rom. 8. 1. 2.* *There is no condemnation to them that are in Christ Iesus*: Behold a notable point of religion; A man may conceiue the meaning of this fully, and prooue it out of Gods word plentifully, for the good of many others, and yet himselfe come short: Note therefore what prooffe *Paul* brings in, *For the law of the spirit of life, which is in Christ Iesus, hath freed mee from the lawe of sinne and of death*: I am well able to say this is so indeed: for (blessed be God) I my self haue felt it. It is known to many that the word of God is sweet, comfortable, quickning: they know so much is testified thereof, and in a kinde of generall faith they doe belecue it: but this is nothing, vlesse a man haue felt it so, in his owne particular: The generall
point

John
3.33.

point of the corruption of mans nature by *Adams* fall is apprehended & conceiued by many; but who is the man that is ready to step in, out of his own experience touching himselfe; and to say with *Paul*,
(b) *I know that in mee, that is in my flesh, b Rom. dwelleth no good thing* : and therefore well 7.18. might *Moses* say, *The imaginations of mans thoughts are onely euill continually.* I could thus inlarge this point; but it shall suffice if I can make you vnderstand my meaning, as I hope you doe, by that which I haue said : yet to adde a little more light to it, I will commend to your obseruation one place of *Paul*, *Eph. 1.18. 19.* Where speaking of that knowledge which proceedes from spirituall enlightening, and shewing the matter of it (*the hope where to God callith by the preaching of the Gospell, and the riches of his glorious inheritance in the Saints*; excellent things I confesse, but yet such as they who are not interested in them may conceiue) heads ouer and aboue, this specialty of experimental knowledge, and what is the exceeding greatnesse of his power toward vs which beleeue : So that heere is the life of all, when a man hath a feeling and
sense

The spirituall Mans taske.

sense in himselfe of the vvorke of God, and of that power in renewing of his dead soule, vvhich he manifested in the raising vp of Christ Iesus.

This then is the first property of sau-
ing knowledge, it is experimentall: as
when a man can say, I know God is re-
conciled to sinners in the blood of his
Son: for behold I am a sinner, and with
me in Christ he is at peace, and these bee
the euidences heereof: I am sure God
heareth prayers: for thus and thus haue
I tryed him by petition, and thus and
thus I haue beene comforted: and so in
the rest.

The second propertie of sau-
ing knowledge, it is a knowledge tending to
practise: It is such a light, as is made vse
of, for spirituall guidance. Many haue a
knowledge, but it is onely a knowing to
know; they be like some humerous scho-
lars which will haue euery booke of note
that is published, more to be able to say
they haue it, then that they may vse it:
The knowledge which accompanieth
saluation, hath a further aime; *Teach mee*
thy way O Lord, and I will walke in thy
truth (s), Giue mee vnderstanding, and I
will

e Psal. 86.

will keepe thy law (d) ; Come let vs goe vnto d Psal.
the mountaine of the Lord, &c. Hee will teach 119.34.
vs his wayes , and we will walke in his paths,
(e).

e Esa. 2.3.

Heere is practice and obedience made
to bee the purpose of knowledge : I re-
member what *Paul* said, vwhen hee was
strooke to the earth, *Lord what wilt thou*
that I doe (f) ; He desired to know, that his f Act. 9.6.
knowing might appeare in doing: so that
now there can be no iust matter of pre-
sumption gathered by this point, that il-
lumination is a testimony of the presence
of Gods spirit, so, as in those that shall be
saued : for what if thou canst talke much,
and discourse much, and reason wittily,
and dispute plausibly, and relate proofes
lof Scripture readily, yet if this swim one-
ty in thy braine, and be onely a specula-
tiue knowledge, no such as thou feelest
the truth and sweet of in thy owne soule,
go such as thou makest vse of, for the
huinding and ordering of thy selfe in an
woly life in that particular standing
herein God hath set thee ; I will bring
thee one vvho for profound know-
ledge and gifts of vtterance and the like
may come to schoole to thee, vvho yet
be-

The spirituall Mans taske.

because of his experience in the truth of that little which he knowes, and his conscionable obedience thereunto, shall sit at table with *Abraham, Isaac and Iacob*, when thou shalt be called the least in the kingdome of God.

And thus farre of the first euidence of the presence of Gods spirite; spirituall light. I perceiue my matter to swell further then I thought; I am now sensible of the truth of that which *S. Iames* sayth, *Behold how great a matter a little fire kindleth* (g); That little sparke, which sprang out of one word *quench*, hath increased to a greater flame then I was aware of. I must needs proceede on a little further, and for the perfecting of this point, say somewhat of that heat also, by which the beeing of the spirite of God in a mans heart is vnderstood. There are two effects of the spirituall heate of this holy fire: 1. It consumes. 2. It inflames. Fire burnes vp, and waists that which it meets with; if it be combustible, and such as is deuourable by it: and so doth this sacred coale: There are naturally in the heart
g Cap. 3. 5
b 1. Pet. 2. of man many grosse corruptions, such
11 as the Scripture calleth *fleshy lusts* (h) and

the question be how hee brings them to this; it is by such vrgings as this, which vwhen they are vsed, it pleaseth him to make effectuall: by my care not to quench the Spirit, hee in mee preserues his Spirit; and this care he begins in mee by working vppon my soule, by this charge. Thus it is plaine, that there is a necessarie vse of such precepts, in as much as they bee the meanes for the bringing of those good things to passe in those that are Gods, vvhich to them and concerning them he intends. They prooue no power in man, as mans naturally, either to keep in the spirit, or to put it out. *Caluin* saith well: *The Preacher presseth it, but God worketh it,* and but by this meanes he will not worke it.

And for the fuller opening of this point, I adde this, that albeit the being of Gods spirit in those which haue receiued it cannot be quite abolished, yet it is possible that it may through the neglect of obedience to this holy charge, bee brought to such a lowe ebbe, that a man himselfe shall strongly bee perswaded that it is vterly gone in respect that now hee feesles no life nor

The spirituall Mans taske.

comfort of it, no quickening, no vigor, nothing but a sad kinde of dulnesse, in that measure, that hee shall seeme to himselfe to be in a farre worse case then euer he was before hee knewe vvhhat religion meant, and to be euen to beginne all againe, as if he had neuer tasted of any grace of God, neuer felt any euidence of his spirit. This was *Dauids* case, and to this wofull passe hee had brought himselfe, by his offence, that as a man vtterly deprived of all grace, he cried out to God, *to create in him a cleane heart and*

x Psa. 51. *to renew a right spirit within him* (x); so
10. was hee vtterly stript of all in his owne conceiuing. And indeed to be brought to this, and to be thus robbed of all feeling of the comfortable fruition of Gods spirit, is a condition so dismall, so perplexed, and such as will cost a man so much sorrow, so many sighes, so much renting of the heart, before hee can get out of it, that it were better to tye ones selfe to any maner of care & pains before hand for preuention, then euer to fall into it. A man that hath beene grievously sicke in body, and is pretily recovered, put case that he were assured that albeit

beit hee should fall into a relapse, hee should notwithstanding bee relieved againe, and escape Death: yet hee would be loath to come to those weakenesses, to those grievous pangs and pulls, to the tedious and yrkesome vse of those experiments of Physicke, which doe necessarily accompanie such an estate: So, what though there be an assurance out of Gods word in the generall, that after a reducing into the state of grace, there can be no falling backe into the state of condemnation, and that the spirite once conferred, can neuer bee taken away? yet no wise Christian would bee willing to abide this brunt of recouerie from a spirituall relapse: The smart of it will be such, and will cost a man so deare, that though hee be healed, yet he would giue a world if he might, to escape it. *A wounded spirite who can beare? (y)*

These things were heere necessarily to bee promised for the clearing of this second doctrine, that wee may conceive of it aright; this is the effect then: It is the will of *G O D*, that euery man who is renewed, called, sanctified by his Spirite, should set to it by all meanes, that hee

(y) *Pro*
18.1

The spirituall Mans taske.

may continue in that gracious estate, and may neuer lose thee sweete comfort of the grace of God, which hee now enioyeth; but may rather increase it, and make it to become greater & fuller and more effectuell in him then it is: for such is the nature of euery negative precept, to include the enioyning of that good, which is contrarie to that euill which in it is inhibited: as (*Thou shalt not Steale*) together vvith the restraint of all such acts as may impeach a neighbours estate, it compriseth an iniunction, of readinesse & forwardnes to promote his good: so heere thou shalt not *quench the spirit*; both forbids the dooing of that which may abate the graces of God in vs, and binds vs to the practise of what-soeuer may increase the same.

Now for the confirmation of this doctrine, letue directly those speeches, *Take heed lest at any time there bee in any of you an euill heart and unfaithfull, to depart away from the living God (z). Let vs feare lest at any time by forsaking the promise of entering into rest, any of you should seeme to bee deprived (a). Let vs be led forward unto perfection (b). Take heede that no man fall away*

Heb.

12.

Cap.

1.

Cap. 6.1

The spirituall Mans taske. 27

way from the grace of God(c). Beware lest ^c Cha
 yee be plucked away with the error of the wic- ^{12.15}
 ked, and fall from your owne stedfastnesse.
 But grow in grace, &c. (d). Looke to your ^d 2. Pe
 selues that you lose not the things which yee ^{3.17.}
 haue done, but that you may receiue a full re- ^e 2. Ioh
 ward(e). Edifie your selues in your most ^f Iude
 holy faith, and keepe your selues in the loue ^{21.}
 of God(f). That which you haue already, ^g Reu.
 hold fast, &c. (g). Hold that which thou ^{25.}
 hast, &c. (h). Let him that thinkes he stan- ^h Chap
 deth, take heed lest hee fall(i). Let vs grow ^{3.11.}
 vp into full holinesse(k). Obserue the plen- ⁱ 1. Co
 ty of the Scripture heerein: all these pla- ^{10.12.}
 ces aime at the very same thing, which is ^k 2. Co
 heere required; some of them(as you see) ^{7.1.}
 aduising to beware how wee let goe our
 hold, some vrging vs to strīue to adde stil
 as much as is possible to our present spi-
 rituall store. The sense of this duty made ^l Psal.
 Dauid to pray to be shielded from these ^{19.13.}
 quenchings, vvhich hee perceiued ^m Psal.
 himselfe to be inclinable to (l); to bee e- ^{119.1}
 stablished (m), stayed(n), and to haue his ⁿ Vers.
 steps directed(o). No doubt Dauid heerein ^{117.}
 discouered his desire to cherish the spiri- ^o Vers.
 tuall heat which hee had receiued, and ^{133.}
 to bee quickened in righteousness (p). ^p Vers.

The spirituall Mans taske.

hil. 3. This made *Paul* to bee still pressing forward and following hard (*q*) ; Hereupon
.14
Tim. he prouoked *Timothie* to stirre up the gift
that was in him (*r*) , or as the word properly signifieth to blow or to take out of the ashes the fire of grace which he had receiued, that so the heate being inflamed in his owne bosome, the sparkes might flie out abroad, for the vvarmth of others also.

It were not hard to enlarge this point: but I must limit my self, least by speaking too much of not quenching, I should at vnawares quench your attention, and dull you by the ouerabundance of that matter, by which my desire is to quicken you: yet I hope if you shall but put forth euery man the end of his rod, and dip it in this little combe of hony vvhich I haue presented you (like to the practice of *Jonathan* (*s*)), you shall receiue a sufficient sight of the truth of this present doctrine.

1. Sam. 4. 27.
[sc.] Whosoever thou be, that hast found or heereafter vpon due inquiry shalt find thy selfe to haue receiued this spirit of God, whereof hath hitherunto beene spoken, behold here what dutie lieth vpon

on thee; euen to beware how thou suffer that blessed heate to flake, which by the grace of God hath beene enkindled in thee. Thou art the Temple of the liuing God, if thou art a right Christian: and if thou wantest this fire thou canst neuer offer vnto God any pleasing sacrifice. Oh then make much of that warmth of grace which thou hast gotten, suffer not that coale which the Lord hath cast into thy bosome, to die within thee, which though in thy seeming it be but a little one, yet euen by that little one holily employed thy soule may liue; blowe it, adde still more and more matter to it: albeit it doe yet but smoake, yet it will breake forth into such a flame, by which thou shalt shine as a light heere in this crooked world, and as the *Sunne in the kingdome of thy Father* (1). I would our continually care to preserue the earthly fire, for our common houshold vse, might daily minde vs of this duty: vvhv should wee not be afraid of such things as may quench Gods graces in vs, and soole that seruency, the encrease whereof shall be our owne glory? How many be there, who through their owne secure pre-

Matt. 13
43.

The spirituall Mans taske.

presumption haue brought themselves to a wofull coldnesse, yea little other then a meere deadnes in religion: some by disuse and neglect of dependance vpon a powerfull Ministry, contenting themselves with, in a maner, any thing in that kind: some by engulping themselves too far into the world: some by making themselves little better then seruants vnto pleasure: some by sorting themselves with persons of corrupt minds and inordinate behauiour, by whose either persuasions they haue beene seduced, or example poisoned, or scoffes dishartened: some by seldomnesse of fellowship with those that are sincere indeede, by whom *as iron by iron (u)* they might bee sharpened: By such courses (I say) as these many haue cast themselves backe as many degrees, as the shadow returned by, in the diall of *Abaz (x)*. Let every man that tendereth the good of his owne soule, looke to himselfe in this particular. If some captious witte shall object, that the parts of my speech are without Concord, sith I perswade not to quench, and yet teach an impossibility of quenching; Let him knowe that his presuming, his aduen-

u Prou.
27.17.

x Isa. 38.
8.

aduenturing to entermeddle vvith the means and quenching, and to neglect the helps to increase the heat of grace, vnder a pretext that the spirit of God cannot be quenched, is a strong euidence against him that in him the spirit of God is not; no spirit saue that which ruleth and worketh in the sons of disobedience. This is a sure rule, that God accomplisheth all his purposes of good to vs, by begetting indeauors in vs agreeing to his purposes: Gods purpose of affording mee liuing knowledge is effected by his raising vp in me a desire & loue of knowledge: Gods purpose of enduing mee vvith faith is made good by inspiring me with a striding disposition to beleue: Gods purpose of sanctifying me is brought to passe by working in me a conscionable aime to the duties of obedience: Gods purpose that I shal not fall, is brought to perfection by a care wrought in mee not to fall: Gods purpose not to let his spirit go out in mee, is stablisht by his framing my heart to a holy feare lest I should quench it, a constant laboring to auoid all means of quenching it, and to vse all helps by which it may be holpen on to perfection; If these things be not in thee, thou art

The spirituall Mans taske.

a carnall man euery way, a spirituall man
no way, The spirit of God is neuer the
author of such thoughts as this ; Gods
graces cannot be lost, the foundation of
his election stands sure , and therefore I
may be bold to please my selfe in a licen-
tious course ; I need not tye my selfe to
such strait conditions of holines ; I know
how euer it fare, the sparkle that is in me
cannot bee put out : This is the Diuels
logicke , it is he that teacheth vs to make
such consequents, and to wring out such
gracelesse inferences : Gods spirit teach-
eth otherwise. *Worke out your saluation
with feare and trembling : for God worketh
in you , both the will and the ded (y) : vpon
the certanty of Gods vvorke in his, the
Aposile builds a perswasion vnto feare,
euen such as is in a direct line of opposi-
tion to presumption : The foundation of
God remaineth sure and bath this seale,
the Lord knoweth who are his (z). What
then, shall sinne be continued in because
of this grace ? No. Let euery one that cal-
leth on the name of the Lord depart from
iniquitie ; I can neuer haue a surer testi-
monie to my soule that the spirit of grace
is in me and shall abide with mee to the
end,*

Phil. 2.
2. 13.

2. Tim.
19.

end, then this my care not to grieue that spirit, by whom I am sealed vnto the day of redemption (a), & my feare least I should ^{a Eph. 4.} flake that spirituall heate within mee, 30. which God in Iesus Christ hath bestowed on me.

The next thing is the speciall meanes for the auoyding of this quenching (*Despise not prophecyng*) the discovery whereof was my chiefe aime, in choosing this text; but I am preuented by the time, and therefore for it I must remaine a debtor vntill some other time.

F I N I S.

A

P
S

A CAVEAT

and
A Comfort for
Believers.

Taught in two Sermons vpon
Luke 22.31.32.

John 16.33.

*In the world you shall haue affliction:
but be of good comfort.*



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1615.



3

3

v

C

r

h

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A Caueat and a Comfort
for Beleeuers.

The first Sermon.

Luke 22.31.32.

31. *Simon, Simon, behold, Satan hath desired you, to winnow you as wheat.*
32. *But I haue prayed for thee, that thy faith faile not.*



F all other afflictions, they are the most sharpe and grieuous, which proceede from the speciall and more immediate practise and endeauiours of the diuel to weaken, yea & to ouerthrow the faith of Gods children, and to draw them from that state of grace into the which they haue bene called, into that olde condition of damnation and misery, from which
once

A Caueat, and

once by the great mercy of God they haue escaped: Of the trials of this sort, that speech of Christ to *Peter*, euen at the very point of his attachement, will giue iust occasion to speake as much as shall be necessarie.

*The division
of the
Text.*

Two things are heere to bee considered: 1. a word of admonition; *Simon, Simon, behold, Satan hath desired you, to winnow you as wheate.* 2. A word of comfort. *But I haue prayed for thee, that thy Faith faile not.*

*Without
doubt.*

*a Matt.
26.31.*

In deliuering the word of admonition, *Simon* onely is named, but all the other Faithfull Disciples we intended: and therefore our Saviour speaketh as of more then one, (*hee hath desired to winnow you*), wherevpon *Caluin* in his Harmonie of the Gospels, makes this speech to hold proportion with that (*a*), *All you shall bee offended by mee this Night*: now *Simon* was onely named, because in this first brunt, which was now instantly to followe this warning, he was like to receiue the greatest foyle: therefore he was now specially singled out, to attend to this, both caueat & comfort, into which notwithstanding all the rest were interess'd as well as hee: nay

may, we shall finde vpon further iniquity,
that both of these appertaine to the
whole company of Gods beloued ones.
It is their portion to be sifted by Sathan:
and it is their stay, that Christ Iesus is a
continuall suter for them to his Father,
that their faith may not faile.

I will speake of that first, which is first;
the admonition: not handling any o-
ther point out of it, saue that which be-
longs to that speciall matter for which I
haue chosen it. The Doctrin is thus: The first

That it is the earnest desire and practise doctrine.
of the disuell, to be as preiudiciall and as hurt-
full as hee possibly can, vnto those which
haue beleued through grace. Our Sauour
telleth Peter heere, and in him his other
Disciples, that Sathan was (as it were) an
importunate Petitioner, to haue so much
leau and liberty afforded him, as to
winnow them as Wheat: that is, either to
gine them as little rest, as the Corne hath
that is cast into the vessell, wherein it is
put that it may be sifted, which is perpe-
tually tossed, and hurled about from one side
vnto another so long as it is there: or else
we must vnderstand by this winnowing,
his labouring to drine away, or sift out from

A Caueat, and

*the children of God all grace and goodnesse
and to leaue in them (if it might bee) no
thing else but the course branne of all cor-
ruption.* We must beware how we stretch
similitudes too farre. Truth is, there is an
vsing of the children of God like wheat,
which tendeth to their purging, and so
doth this practise of the diuels here spo-
ken of, but not in his intent: and we must
now here consider of it, not as it is a mat-
ter ouerruled by Gods gracious prou-
idence, vwho turnes all to the good of
those that loue him, and makes euen the
enemie of their soules to become an in-
strument of their perfection; but heere
wee are to take notice of it, as it is in Sa-
thans drift and aime, and so it is onely to
doe mischiefe, and in that respect, to mo-
lest and to disquiet those that are the
Lords, and if it were possible, to leaue
not so much as a dram of faith, or a graine
of any grace within them.

Now, this is a matter, saith our Sau-
our, vvhich the diuell is much in loue
withall, accounting (as it were) a peece
of his happines to attempt it. And albe-
it this were spoken to the Disciples of
Christ, yet it appertaines to all that be-
long

long to the election of grace: for, though this enemie bee most spightfully sette against some speciall ones, (the preuailing against whom may be a means to hazard and to endanger a great many) yet his malice is towards all, euen to as many as are comprehended within the compasse of that tearme of *the seed of woman* (b), *b Gen.* without limitation. Such as the Disci- *15.* ples, which were ordained to be as lights set on an hill, from which many were to receiue direction in the way to life, shall be mainly leuelled at aboue others. The diuell knoweth, that the fall of one such one, will weaken diuerse, but yet there shall none escape him, that hath giuen vp his name vnto Christ in synceritie of heart. And so much both this Text was written to assure vs of, & I am further to declare by the Scripture. It was spoken touching all Christians generally, that they are subiect to *the assaults of the de-* *uill* (c), and *wrestle not with flesh and blood,* *c Eph. 6* but against *Principallities*, against *Powers,* *11.* and against the *worldly Gouvernours*, the *Princes of the darknesse of this world*, against *spirituall wickednesses which are in the high* *d Verse* *places* (d). *12.*

A Caueat, and

- It was deliuered as a vvarning to all that feare GOD without exception, that it behooueth them to be *sober and watch-
1. Pet. 5. ching*, because they haue their *aduersarie the diuell*, who as a *roring Lyon walketh about*, seeking whom he may deuoure (e). If Sathan were not maliciously bent against all that beleue, Pauls ieaousie ouer the *Corinthians*, had beene causelesse, when hee was afraid of them, *lest as the Serpent beguiled Eue through his subtiltie*, so their *minde*s should be corrupt from the *simplicity that is in Christ* (f). Sathan in his practise against Christ, shewed his disposition against all that are by faith engrafted into Christ: he winnowed and sifted him with as much violence & subtilty as he could, shifing from one temptation to another, to see if by any meanes he might haue corrupted him. Hee that encountred the head, will not spare the heele: and much would hee please and satisfie himselfe in it, as some peece of a reuenge vpon Christ, if hee could but make some few droppes of his precious blood, in regard of some one or two of his beloued ones, to be spilt in vaine. Hee hath as Christ saith (g), *become a murderer*
from
2. Cor. 1. 3.
Ioh. 8. 4.

from the beginning : neither is his either name or nature yet altered.

Hee is that great *Abaddon* (*b*), that professed Destroyer : whose neuer cea- *b* Reu. 9
sing practise, and vnintermitted indea- 11.
uour it is, to enlarge his owne kingdome as much as hee may by the spoyle of soules. Wee can dispose of our selues no where, nor apply our selues to any manner of imployment, wherein wee can say wee are free from his attempts. Euen in Paradise he assayled *Adam*, and our Sau- our Christ no lesse in the holy Cittie, and vpon a pinacie of the Temple, then vpon the top of a Mountaine, or in the forsaken Wildernesse : nay, the better the person is, in regard of a large measure of sanctification: the holier the place is, in respect of the vse to which it is deuoted: and the more religious & sacred the busi- nesse that is vndertaken, the more hot is hee: and, though not idle at other times, yet vpon such occasions, hee exceeds in spight, and in his hellish labour to doe mischief.

The fashion of *Pharaoh* towards the Israelites may serue as a verie excellent type vnto vs, of the diuels dealing. The

A Canest, and

cruelty of *Pharaoh* towards the Israelites was euer great after the time that he once beganne to oppresse them : but after the first motion made by *Moses*, that they might go to worship God, his tyranny began to be improued, and the burdens he layd vpon them were heavier then before: and when they were now come nearest to that holy busines, being departed from out his land, then was hee most of all enraged: then marched hee out after them with his full strength, to reduce them againe into their former seruitude, if it had beene possible. This is Sathans maner: looke as any man shall increase in godlinesse, & in a care of approuing himself vnto God in any holy course: so doth he increase towards him in enmity. And by how much the more one shal grow into fauour with God, by so much shall the spight of this Aduersary against him bee more bitter, & his practises be both more frequent, & more violent to seduce him.

I hope I shal not need to adde more for the confirmation of this doctrine. The sum is this: It appeares by his disposition towards the Apostles of our Sauour, by the testimonies of scripture, touching his continu-

continual compassing the world, with an intent and purpose to deuour, by the implacablenes of his enmity against Christ, by the bloudinesse of his nature, and by whatsoeuer else is any where reported of him in the booke of God; that it is the exceeding desire of Sathan, to doe as much mischief as hee can, & to procure as much disquiet as hee possibly may, to all those, to whom the Lord hath vouchsafed this mercy, to belieue. Let vs grow into a due consideration of the vses to be made of this doctrine.

The first vse is ;to stirre vs vp to stand First vs
continually vpon our spirituall gard. It is the effect of that which *S. Paul* & *S. Peter* in the places before specified do presse vp on vs in respect of this enemy; and it was the reason of this intimation giuen heere to the Disciples by our Sauour, that being forewarned, they might the rather be forearmed. If we think our selues to be Christians indeed, we should be in continual expectation of some assault, looking stil out, where, when, and in what manner this enemy vwill surprise vs. A Citie or an armie that is beleaguered, hath alwaies some Scouts, & espials, Sentinels, & watchers

A Charge, and

watchers by night, as it were so manie eyes sent into seuerall places, to obserue and marke what is intended, and to giue warning thereof, least the rest should be ouertaken vnawares. After the same manner, we beeing so beset and encompassed on the right hand, and on the left, sometimes in danger to be puffed vp with too much confidence, sometimes to be pressed downe with despaire, and so manie things giuing occasion vnto Sathan, to further these his hellish purposes, the Spirit of GOD vrgeth vs to an vnintermitted watchfulness, to be euer, as it were looking about vs, inasmuch as by how much the more suddainely Sathan shall sette vpon vs, by so much the greater is our danger.

Mar. 13.
7. It was one of the charges giuen by our Sauour to his Disciples, and with them to vs, *That (saith he) which I say vnto you. I say vnto all, watch (s).* And indeede, common reason hath taught euery wise man, to make that vse of an enemy: if he know that there is one liuing by him, who lookes and longs to doe him a displeasure, and is euer waiting an occasion by which to endanger him, he will take heede

heed to himselfe so much the more, and double his owne care, according as the spight and malice of his Aduersary doth increase. And surely, if eyther the certainty of the assault, or the strength of the enemy, or our owne imbecility, and weaknes, or the danger of the ouerthrow may perswade vs any thing, it is very be-hoouesfull for vs to bee exceeding prouident.

The certainty of the triall I haue shewed; the strength of the assaying cannot bee small: for, he is *the Prince of this world*: so the Scripture tearmeth him (*k*), our weaknesse, though we perhaps feele it not, such, that we are ready naturally to yeeld to whatsoeuer he shall endeouour to perswade vs: the danger or the ouerthrow is no lesse then the vtter ruine of a mans soule. A little matter giueth him a great deale of aduantage: *Eue* was but a little apart from her husband, and straight this subtile enemy found her out, to assault her. *Noah* began but to drinke somewhat more then ordinary, and that sinne of drunkennesse did intrap him (*l*). *Indah* went abroad a little more secure then it was fit, and let
the

k Eph. 2. 2

l Gen. 9.

A Caveat, and

m Gen.

38.

n 2. Sam.

11.

the story tell what sinne hee fell into (*m*). *David* somewhat idler then his vse, and *Sathan* caught him by and by (*n*). *Peter* rushed in vnadvisedly into companie that was not fit, and the *Diuel* preuayled and tripped him into a three-fold corde of a treble deniall of his Master. Let a man but a little forbear to watch ouer his soule, it cannot be deuised how soon *Sathan* will hooke him in. Hee is the great *Nimrod*, the graund hunter of the world, that makes pits & snares to catch soules.

o Esa. 58.

1.

Here then inſt occasion may be taken to complaine, and euen to cry out *aloude without sparing* (*o*), against that great security which doth generally possesse vs in these euill dayes. Little would a man thinke, that wee are in expectation of an enemy, that obserues our ordinary fashion. Euery course which wee runne, euery speech that falleth from vs dooth in a manner saueur of a kinde of benumbednesse and fearefulnesse, which is come vpon vs: farre are wee from so much as thinking vpon *Sathans* plots: little doe we stud e vpon it, how he is perpetually setting snares; how he doth nothing

thing but range about, seeking to deuour. I pray suppose there were certaine intelligence brought vs of a Wolfe come into the Country, which did euery night come into mens pasture, and make spoile and hauocke of their sheepe, What wold wee doe? would we neglect it? Surely no. Wee would by our selues, or by others, watch night after night, and vntill wee knew for a truth that the beast were departed or slaine, wee would neuer cease.

Wee are tolde by the spirite of Truth, which cannot lie, that Sathan is abroad amongst vs; that hee compasseth the earth to and fro; that it is his continuall businesse to catch soules, that if wee belong to God, he desires to winnow & sift vs, that by one meanes or other, hee may preuaile against vs? Shal we not now beas watchful for our soules as in the case before named, we wold be for our sheepe? Wold we watch to saue our flocks from the wolf, & yet be asleep in the depth of security, whiles the diuell makes a booty of our soules? How can this be excused? We would, I am verily perswaded, if we were reasoned with man by man, say it were
a fault

A Caueat, and

a fault inexcusable so to doe: Yet how are we able to cleere our selues from the guilt of it? Let but our own harts speake how seldome it cometh into our mindes day after day, what a dangerous enemy we are beset with, who is as full of deuices and shifts, as he is out of malice; & as full of malice, as he is of life. If we would speake the truth as it is. I know we must needs confesse, that among millions of our thoughts, and all of them needlesse in comparison, this dooth scarcely euer creepe into vs.

No maruaile if Sathan doe euerie where make such hauocke and spoyle, & lead so many soules captiue after his wil: for what greater aduantage can we giue him then securitie? hee will range at his pleasure, when there is no watching to resist. Remember we this then to be the first vse, which wee must make of this doctrine. To perswade vs to watchfulnes. It is an easie matter in words to desie the diuell, and to professe hatred to him, and to say, wee hope to be armed wel enough against him; the diuel can be wel enough contented so endure all this, so long as we faile in the principall: namely, that duty

duty of watching, which is necessary.

A second vse is aptly following vpon The 2. this. For as the vnwearied desire of Sa- Vse. than to doe mischief; should prouoke vs to watchfulnes: so to the end we may be the more forward to watch & know the better how, and in what sort to performe it, it is meete we should take occasion by this Text, & by the doctrine gathered from it, to consider a little of the deuils practises.

It would require a great deale of time to lay open all his stratagems, neyther will I undertake that, onely I will speake of some of those that are the most ordinary. The generall end of his courses with and against the Elect of God, is the eternall destruction of their soules, *Hee p 1. Pet. 5 walks about seeking to deuoure (p)* Now, as 8. his end in tempting is destruction, so his meanes for the aduancing of that end. Is to draw them, if it be possible, into one of these two wofull extremities: presumption or despayre, eyther to bee ouermuch confident, or else to bee full of distrust. That he laboureth to worke the children of God vnto presumption, appears by that which *Danid* conlesseth against

9 Ps. 30. 6

1 Ps. 19.

13.

against himselfe, touching the vaine confidence of his owne heart (q), and by his prayer, when he felt himselfe to be so assaulted, *Keeps thy servant from presumptuous finnes* (r). The presumptions which hee laboureth to draw into, are of many shapes: as, for a man to thinke that for spirituall things hee is in estate good enough, that his knowledge, and faith and obedience are as they ought; that hee may take liberty to himselfe to commit now and then such or such finnes, or to neglect such and such duties of godlines: that he is able to endure any thing for religions sake, that his faith is so strong, that it cannot bee shaken, that himselfe is so well fenced, that no ill company, or the like ordinary occasions of euill can mislead him. These and the like, be the ordinary specialties of presumption, by which he seeketh, as with so many gins and springs to entrap Gods children. I may be bold to say, that he hath litle feeling and experience in religion, that doth not at times find the truth heereof in his own particular. Helpes to further this sin of presumption, the diuel findes out many: hee will tell a man of the mercy of God,

God, which passeth by the weaknesse of his seruants, and in them accepts the will for the deed; of the grace of God, which abounds according as sin abounds; of the certenty of gods decree, touching the saluation of his chosē, which no sin is able to make void, of the fals of good men, who cōmitted great sins, & yet were pardoned, of the euidences of Gods fauour, such as health, peace; plenty, which hee will make a man beleue hee should not enjoy, If his course were not pleasing vnto God: yea, and in this case, he wil magnifie to a mans soule, his gifts, & the many graces which God hath bestowed, that he may pride himselfe herein, and lift vp himself in his thoughts about that which is fit: he wil extenuate and lessen sin, and when it is in it own nature very hainous, he will yet perswade, that it is but small and petty, euen a very trifle in comparison. Variety of such helps he findes, by which to puffed vp with presumption, to make a man carelesse in vvatching ouer his ovyne heart, negligent in tying himselfe to the straight practise of godlinesse, bold in giuing liberty and freedom to his ovyne corruptions.

A Caueat, and

Many assaults thus raised, & thus followed, the seruants of God do meet with in their courses. Well, when hee hath tryed his hellish skill this way. sodainly (as his fashion is, to runne from one extreame to another) hee turneth about, & labourerth on the other side to plunge into despayre. Heere hee labourerth to terrifie and to amaze the conscience of a Christian, and put it out of all hope of being saued. He presseth vpon him that hee hath no faith, that he is none of Gods Elect, that he is but an hypocrite, :hat there is in him no truth of repentance, no life of grace, no power of godlines, that there is no mercy for him vvith God, and that hee shall bee as certainly condemned in hell, as if hee were already there.

Thus *David* was listed, thus was hee brought to conclude against himselfe, *r Psal. 31.* that *Hee was cast out from GODS sight* (r) That there was no truth in *s Pl. 116.* Gods promises (r) ; That *the Lord would shew no more fauour* (r). And thus many *r Pl. 77. 7.* deer seruants of God, are oftentimes grievously perplexed, troubied in spirit, galled in mind, long seeking & laboring for release,

release, and finding none, condemning themselves, and pronouncing against themselves, that they are the very fire-brandes of hell, and cannot bee saued: nay, many times they doe euen die with speeches in their mouthes which much fauour of despaire, yea and be brought in the secret iudgement of God for the good of others to bee their owne executioners, hoping thereby to free themselves from this miserable perplexitie: nothing doe they vnderstand in religion as they ought, which know not this. Now satan is not without his aduantages by which to vrge this vpon Gods children. Hee setteth before them the many crosses, which God hath laid vpon them, all which hee would make them belecue are euidences of Gods displeasure and indignation towards them.

Thus *Dauid* was troubled to see how hee was *daily punished and chastened euery morning*: and it made him to doubt of himselfe, whether hee were in the fauour of God or no (x). Hee laye out x *Psalm*. 73. before them in exact manner their finnes 12. 14. past, and maketh them (y) to possesse *Job*. 13. the iniquitie of their youth, hee aggrauates 26.

A Caneat, and

every particular wherein they haue fayled
and labourerth to pull away from them
euery thing by which they should ga-
ther any hope of comfort to themselues :
hee will steale out of their memories the
comfortable sayings of the holy Scrip-
ture, and continually thrust into their
minds such speeches as are touching
the iustice and vengeance of God vpon
the vngodly : hee will vrge against them
euery infirmity, euery straying thought,
euery wandring imagination, euery re-
bellious and disobedient motion, euery
colde and vnprofitable performance of
any holy seruice vnto God, whether pri-
uate or publike : and hee which at one
time would make all sinnes veniall, will
now stand vpon it, to settle a man in this
case, that euery offence of his is vnpar-
donable. It is impossible (I suppose) for
the memory of man, at once to deliuer
all the seuerall courses which Satan v-
seth by which to swallow vp Gods chil-
dren into despayre, and to bring them to
that wofull conclusion in the Psalme,
Psa. 77. 8. *that that the mercy of God is cleane gone
for euer, and that his promise doth faile for
euermore.* And strange it is to heare how
cunning-

cunningly he can teach a wounded soule to dispute and to reason, and multiply arguments against it selfe. Whosoever shall bee so happy, eyther to obserue it in his own case, or to note it in others, whose great tentations hee shall heare or behold, shall plainly see the trueth heereof, how the Diuel doth winnow the seruants of God, and sift them euen as wheate, & that theyr estate in regard of the malice and enmity of this aduersary, here in this world is as the state of those that trauell by the Sea, sometimes (sayth the *Psalme*) *they mount up to heauen; sometimes they descend into the deepe:* So one while they are encountred with motions, tending to the lifting of them vp with vaine presumption, another while they are assaulted with thoughts, suggested by the Diuell to drowne them in despayre: and thus (as *Dauid* speaketh of those passengers by Sea) *their soules melteth for troubles, their cunning is gone,* and they know not for the present which way to turne themselves for any sounde reliefe.

Psal. 107.
26.

Thus for a brieve suruey of the most ordinary practises of this spirituall ad-

uerſarie. Let mee adde a little touching his attendants and aſſiſtants whom hee uſeth as his inſtruments for the promoting and accompliſhing of his generall purpoſes. They are two ſpecially. 1. The world; that is rightly termed the diuels ſtorehouſe and his Armory of tentations. Out of it hee deriueth many particulars for the endangering of Gods children : from thence hee aſſaulteth them one while with gaine, the loue and deſire whereof *is the roote of euill (b)*¹, and the luſting whereafter cauſeth *an erring from the faith* : and how much are the graces of God euen deaded and in a manner well neere quenched hereby in many that yet giue ſome hope, that they haue

a ſeeder remaining in them (c)? How doe

the cares of the world and the deceitfulneſſe

of riches choake good things in them (d)?

With what a colour doth the Diuel leade many profeſſors of religion into this ſinne! forſooth men muſt follow their callings, and they muſt bee frugall and provident, and hee which is not carefull for his company is worſe then an Infidell : thus the enemy poiſons them with this bewitching euill, and ſo carryeth them

b 1. Tim.
6. 10.

c 1. Iohn.
3. 9.

d Mat. 13.
22.

them into a world of intanglements, besotting them so with the seeming sweetness of the earth, that they can redeeme no time for their soules, neither to bestow abroad, not in their families, nor can chearefully enlarge their hands and hearts to any gracious vse, for others comfort. A man may bee euen afraide of many that seeme to haue some sauour of religion, because of this one dangerous euill wherewith Sathan layeth continuall siege vnto them.

Againe, from out of the world, hee sets vpon the seruants of God with pleasure & delight, oh, recreation is lawfull, some sport is necessarie, & these & these particulars may very well bee iustified, and here creeps in stealingly that which the Apostle calles *alouing of pleasure more then alouing of God* (e), a spending of more good houres in vnprofitable delights e 3. Tim. then in holy duties for God and for our 3.4. selues.

Then further there is another baite, & that is preferment, this is a dangerous one, the Diuell kept this to the last place to try Christ withall, thinking

ACaneat, and

if any thing would preuayle, this would
bee it, *All this, &c. and the glory thereof I wil
giue thee: (f)*. Oh how doe many
Men straine, and euen willingly dispense
with theyr owne consciences, or against
them rather, and (as we say) borrowe a
point or two for reputations sake? How
are men brought to straine and to force
their wits to iustifie this or that? and all
because, the same hauing some shew of
lawfulnessse set vpon it, will make an ea-
sier way to their aduantage: yet the di-
uel hath more weapons out of the world,
he findes subtle *Ienadab* to enchant and
to perswade to that which is euill, cun-
ning worke-men to coole zeale, to en-
courage vnto liberty, to stay from be-
ing too forward, and to aduise to a tem-
per and moderation in religion: these
are instructed how to carry the matter
handsomly, and with formall reasons
and shewes of Scripture to keepe backe
from that seruient care that ought to bee;
nay, the Diuell will goe neere to finde
some Preachers to set a worke in this
businessse, to withdraw from forward-
nesse (vnder sayre pretences to beware
of newfanglednesse) and to take heed of
being

being too much of the purity.

Then further there will bee heaped in many discouragements when one is in a good way: heere is losse vpon losse in outward things, going backward in the world, besides little remorse among friends in the day of want: here is trouble, heere is reproach and scorne, heere is slander and ill will, all manner of euill spoken, with such thinges as these it appeares by Scripture and experience that Satan fighteth against Gods children, and all to further his general aime of eyther lulling them a sleepe in security, or swallowing them vp into discouragement.

Now hee hath another ayder and instrument, that is the flesh, our owne in-borne corruption, Out of this spring out incessantly a world of euill motions and of such lusts, as Saint Peter speaketh of, *which doe fight against the Soule* (g). The diuell by long obseruation is growne exceeding skilfull, and hee will soone vnderstand, what be the things to which wee be most inclinable, and will worke vpon vs accordingly: and as there is no euill whereto hee shall perswade, but

1. Pet. 2.
II.

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but our nature hath a proneness to it: so hee will be sure to assault vs so chiefly as hee knoweth it to sort best with our nature bent; as, if a man be of nature more frugall and sparing, hee will ply him with tentations of profit: if hee bee of an ambitious disposition, hee will sette him forward with hopes of honour and preferment; if cheerefull and pleasant of quality, hee will assaile him with pleasures, with company, with occasions of turning such a nature into carelesnesse and vanitie: if sad and solitarie, hee will encounter him with frightfull passions, and labour to drawe by seates and terrours into inconuenience: if somewhat affecting fashions and trimnesse, hee will feede in that kinde too, and furnish with perswasions to make all tolerable that leans that way: if cholericke and easily prouoked, hee will finde occasions therein also, such as shall quickly kindle a vnruely heate: if one bee specially inclined to the applauding of himselfe and to a good opinion of his owne parts and gifts, the Diuell will set on such as shall praise him, and sooth him, and so puffe him vp with folly.

Thus

Thus in a legion of particulars, hee aduantageh himselfe in this seruice of lifting the children of God by theyr owne flesh, and euen thereby doth as it were carry them captiue oft times, that they cannot doe the good which they both should and would: This flesh is a false traytor within vs, which easily lets in that euill which Sathan doth desire to settle in our soules: there is no argument which the Diuell shall vse, whether it tend to presumption or despayre, but he will make it to seeme in the iudgement of flesh and bloud to be exceeding reasonable.

Here then is the second vse. The first was to perswade watchfulnesse. The second to shewe the great necessity of watchfulnesse, and especially the mayne particulars wherein through this enemy we are in danger. His endis mischieuous: his meanes to that end, are very direct, his helps for the setting an edge vpon those meanes, very strong: the world vvill furnish him with many preuayling motiues, whether to make vs secure and carelesse, or to bring vs to bee desperate, and the fleshe that is in vs,
is

A Caueat, and

is false to vs euery way, and the Diuell will not fayle to make vse of both, to the very utmost, Consider now whether here be not iust cause of spirituall watching: the traynes which the Diuell layeth are infinite, we doe nothing, wee goe nowhere, but still hee is in his course, like a wily workeman to seduce and sift, and like a raging Lion to deuoure. There is nothing out of which hee will not take occasion to entangle. In our callings he tempts to idlenesse, to fraud, to couetousnesse, to cruelty, in our eatings and drinkings, to excesse, in our beeing in company, hee will seeke eyther to make vs instruments to hurt others, or others as meanes to corrupt vs, in our priuacy he will assault vs with vngodly and vnprofitable thoughts, in performing any good exercise, he laboreth eyther to hinder vs from it, or to distract vs in it, in prosperity hee endeauours to puffe vp, and in aduersity to dishearten. I cannot name all particulars, by which, and in which, and out of which hee draweth out matter of tentation, eyther to leade vs into euill, or to keepe vs in euill: no place is free, no calling is prouiledged,

no degree, no age is exempted. His malice is endlesse, his policies are dayly multiplied, his deuises and sleights are without number.

A third vse yet remayneth: My first The 3.vf
vse was, to prouoke to watch: my second
to declare in what particulars wee are in
danger: now the third shall bee to direct
how to watch. Wereade (*b*) that there
is a certaine armour to bee put on, when
wee addresse our selues to this Watch- *b Eph. d*
ing seruice, and that is a thing which *11.12.*
must bee euen in reason. For what is a
watchman without a weapon? well may
hee discry and discouer the enemy, but
hee cannot withstand him. It shall not be
vnprofitable, nor vnfitting to speak som-
what touching the armour to be vsed, as
it is set downe in the particulars by Saint
Paul; He calleth it the armour of God:
whereas hee calleth it armour, the word
must not be taken literally or grossely,
but in a spirituall sense, according as it is
a spirituall enemy which we haue to doe
with. It is called Gods armour, be-
cause it is hee by whom we must hope
to bee furnished therewith; out of his
armory onely we must seeke supply. The
parti-

A Caneat, and

particulars are described in his word, & the manner of putting it on, and of v-
fing it, is there onely to bee sought. The
specialties and seuerall parcels of it are
set downe in order: I will name them &
open them in a word.

1 *Girdle of Truth*, which is sincerity
of heart, when a mans heart and soule
is set and bent in the singlenesse thereof
to please God in all that is required. It is
a fruit of the Spirite which ought to ac-
company a mans whole conuersation,
that so hee may bee found without fraud
and without hypocrisie, both towards
God and towards men; It requires that
a man should not bee a professor of reli-
gion, in shew onely and in pretense, but
indeed, and in truth, being such an *Is-
raelite* in deed in whom there is no guile.
He that is but an hollow Christian, for-
mall onely, and without, the Diuell will
soon preuayle against him; but he which
laboureth to proue himselfe to be such
an one indeed as hee would seeme to be
by word and shew, he is sure to stand fast
in the euill day.

2 *The breast plate of Righteousnes*, that
is holines and vnblameableness of con-
uersation

nerfation: iustly tearmed a *Breast-plate*, because it beares a man out against the flanders and false imputations of wicked men. This makes a man *bolde as a Lyon* (i), and not to regard the biting; Pro. 28. tongues of euill speakers: as *Iob* knew-¹. ing his owne innocency, professed not to regarde it though an aduersary should write against him, euen a whole booke of accusations (k). This gave *Dauid* comfort in the middest of troubles, that he could appeale vnto God, in his vprightnesse, respectiue to the thinges³⁵ wherewith men charged him (l). Oh, *Pl. 26. 1* where a mans heart is set to walke with God in all the wayes of righteousnesse, he not willingly pleasing himselfe in any known wickednes, how shall Satan vanquish him, what resolution shall he haue and what comfort in his soule, when hee laboureth to dismay him?

3. *Shoes* shod with the preparation of the Gospel of peace, that is, assurance of acceptance & peace with God through Iesus Christ, according to that holy doctrine which is reuealed to vs in the Gospel, He that hath attayned to this, is like one ready to take a iorney, and is fitte to go through

A Caueat, and

through his pilgrimage amidst all spirituall enemies, knowing that God who is at peace with him, will bee his guide and deliuerer from them all.

4. *Shield of faith*, that is a firme perswasion of the accomplishment of all Gods mercifull promises; in his sonne for our good. This beates backe all the fiery darts of the Diuell; as, carnall confidence, presumption, security, infidelity, distrust, despayre. This is a victory against them all (m).

1. Ioh.

4.

1 The. 5

5. *The Helmet of Salvation* (n): A constant desire and expectation of that eternall happinesse which God hath promised. This sustaines, and beares vp the heart against that fainting, which might otherwise dismay it, because of the deferring of Gods promises.

Mat. 4.

6. *The Sword of the Spirit*, which is the Word of God. This wounds Satan, and cuts in sunder the knottes of those sundry tentations, by the which hee seeketh to entangle. This discovereth and bewrayeth all his policies, with this sword; our Sauior foyled this enemy (o), opposing that which was written vnto whatsoeuer hee sought to ensnare him with.

with. And this especially a Christian must seeke to be accomplished with. There is no reason which Satan shall vse, whereby eyther to draw vnto presuming, or to worke to dismayednes, but by the Scripture the weaknes and inualidity thereof shall soone appeare. What colourable reason soeuer shall bee vsed to perswade presumption & security, that one speech of *Salomon*, is enough against it. *Blessed is the man that feareth alway* (p. : Or of p *Pro. 28.* *Paul* (q), *Worke out your saluation with* 14. *fear and trembling.* And whatsoeuer on *q* *Phi. 2.* the other side shal be produced and presented to the beating down of the soule vnto despayre, euen this shall bee sufficient to repell it; *Christ dyed to saue euen the chiefe of sinners* (r): much more shal a man be fenced, that laboreth to store 11. *Tim. 1* himselfe with that plenty which the 15. Scripture yeelds: which heere or there hath somewhat, to meet fully and directly with euery particular perswasion, with which hee shal labour to corrupt. Little are men aware, what aduantage they giue vnto the Diuell by their ignorance and rawnesse in the Scripture. How is it possible, but that hee shall easily pre-uaile

A caveat, and

vayle, when hee findes vs without this weapon? which as I haue shewed, Christ especially made vse of in his grappling with him in the wilder nesse.

7. *Prayer*: This is it, which brings a blessing vpon all the rest, and enableth vs through Gods mercy, to the comfortable vse of all the former.

This then is that which is called the *Armour of God*, & thus must euery Christian labour to furnish and to prepare himselfe against the Diuell. First, let him looke to it that his heart bee vp right, and that hee be free from halting in matters that concerne his soule. Secondly, let him care to bee outwardly fenced with an holy life, making conscience to walke in all the wayes of righteousness in the fight of God. Thirdly, let him labour to bee shod with an assurance of peace with God, through the Gospel. Fourthly, in his left hand, let him get the shilde of faith, stedfastly struiuing to apprehend and to apply Gods promises. Fifthly, in his right hand, let him carry the worde of GOD for a sword. Sixtly, on his head let him weare the helmet of saluation, in the patient expectation of the glory

glory to be shewed hereafter. Lastly, let him ioyne to all, feruency of prayer, by which all the rest may bee made effectuall.

Thus I haue in a few words opened a large matter, which yet to those that are carefull may bee sufficient, if to this now spoken they shall ioyne the helpe of priuate meditation: Now, this armour thus described, is to be put on, and worn continually, wee euer considering our selues how and in whar manner wee haue the feeling and the vse thereof. With this we should lye down, with this we should rise vp, and care that euery day; and in al places, and whatsoeuer we goe about, wee may haue it with vs, as farre as it is possible. For, as the vvatch must neuer be giuen ouer, so this armour appertayning thereunto, must neuer be put of.

Heere now I could take occasion to shew how vnfit we be generally to grapple with Sathan, how vnable to make any comfortable resistance in the day of triall. I am perswaded, the greatest part are so farre from being thus armed, as hath been sayd, that they must needs cōfesse it to bee a thing which heeretofore

A Caueat, and

Acts. 19

they haue scarcely thought vpon. This matter is euen a mysterie vnto many; and they will (hearing of it) go neer to answer as they (s), *We haue not heard whether there be an holy Ghost, or no.* This is mens lamentable ignorance in things which concern their soules. Besides, if we grow into an inquirie for particulars, how rare shal we find sinceritie of heart, holinesse of conuersation, feet shod with the right vnderstanding of the Gospell of peace, the shield of faith, to witte, the sound knowledge, together with the comfortable & liuelie apprehensio of Gods promises, a longing and settled expectation of the future happines.

Where is the sword of the Spirit, when Gods word is by many so little looked into, and so many be as great strangers in it, as the children yet vnborne? Where is feruency of prayer, when there is such small feeling of our wants, and such slender vnderstanding of the promises of God to heare our suites? No maruell if Sathan play *Rex* as himselfe listeth. Hee is cunning, and we simple, hee strong, wee weake, hee subtle, wee secure, hee furnished to make varietie of assaults,

faults, wee vtterly naked, without any peece (it is much to be feared) of the Armour of GOD. If wee had one parcell thereof, vvee had all, if wee be without any one, wee haue none at all. Let vs pray vnto GOD to blesse our memories, that wee may beare away these particulars, to blesse our meditations, that wee may rightly and profitably digest them, and to stirre vppe and blesse our care, that wee may diligently practise this dutie of seeking and labouring to put vpon vs the Armour of GOD: so shall Sathan be vanquished, our selues comforted, and God glorified by our trials.

Thus haue I ended this parte, which I termed a vvord of vvarning. We see wee are beset with a dangerous and an vnplacable enemy: the more religious we be, & the more increasing in the graces of God, the more against vs is his malice. Herehence wee haue been exhorted to watchfulness, wee cannot bee too vigilant to stand vpon our guard against such an Aduersary. To quicken vs heereto somewhat the more, wee haue beene shewed his course, and made

A Caueat, and

acquainted with the generality of his practises, that we may see there is no time or place for carelesnesse. And now lastly, because to watch vnarmed were vaine, wee haue beene taught what armour we must put on; which beeing taken to vs, and kept vpon vs, it is possible for vs to bee foyled, but we shal neuer be vanquished; nay, in the end, we shal be more then conquerors, and the God of peace shall tread Satan vnder our feete. And his winnowing, though it were intended on his part, to disturnish vs of all grace, yet shal be so blessed of God vnto vs, that thereby his graces in vs shall be brought vnto more perfection.

THE



THE SECOND

Sermon.

*But I haue prayed for thee, that thy
faith fayle not.*



OF the word of Admonition hath been spoken thus farre. The word of Comfort followeth now next to bee enquired into: *But I haue prayed that thy faith fayle not.* The wordes neede no great opening: In handling the doctrine springing from them, I hope to make all as plaine as shall be necessary.

The Doctrine is thus: *That all the practises and endemours of Sathan, are not able to overthrow the faith of Gods chosen.* This point of holy doctrine, I thus collect out of this Text: That faith for the not sayling whereof Christ hath prayed, the same, the diuell can neuer be

The second doctrine of the Text

A Caueat, and

1 Ioh. 10.
29.

able to ouerthrow: but for the not say-
ling of the faith of all Gods chosen,
Christ hath prayed; therefore the diuell
doe what hee can, shall neuer be able to
ouerthrow it. The first part of this rea-
son stands vpon this, That which GOD
will vphold, Sathan cannot vanquish, for
Hee is greater then all (a): but that faith
for the not sayling whereot Christ pray-
eth, GOD will vphold. It is vnpossible
that the prayer of Christ should bee in
vaine, his requests cannot but speed. *I*
knowe, sayth our Sauour, directing his
speech vnto God the Father, *that thou*
hearest mee alwayes (b): so that thus farre
I perswade my self there can be nodoubt.
If it may bee once prooued, that Christ
hath prayed for the faith of all Gods E-
lect, that it may not sayle; then I am as-
sured the rest wil be yeelded vnto, name-
ly, that all the power of hell cannot ouer-
throw it,

2 Ioh. 11,
42.

So that therein, that beeing the se-
cond branch of my reason, I am to be-
stowe some paines to make it cleere, be-
cause touching it, there may bee some
question, in as much as both the wordes
of Christ, as may seeme, are onely to
Peter,

Peter, that his faith is prayed for that it may not fayle: and the Papists also do labour by all meanes to make them peculiar to *Peter*, and from thence to rayse the doctrine of *Peters* supremacy, and chiefery ouer the rest: Because in the common danger of all, say they, Christ doth strengthen *Peter* onely: and with-all, by this they seeke to establishe an impossibility for the Pope, to erre in office, whom they suppose to bee the successor of Saint *Peter*, and to bee with him interessed heere in a Priuiledge of not failing in any thing, which by vertue of his office hee shall performe. Therefore I will shew, that whatsoeuer Christ did heere beg for *Peter*, by name, the same he did request for all the faithfull. To make that firme, this may bee a sufficient reason, That which Christ asked for all his faithfull disciples, the same did he craue of God for al true Beleeuers: but looke what he craued here for *Peter*, the same did hee intreate for all his faithfull disciples, therefore hee craued it also for all true beleeuers.

The first limme of this reason, is confirmed by that speech of our Sauour, when

A Caueat, and

Ioh. 17. when hee sayth plainly, That the good things which hee asked of GOD for his Disciples, he asked of him not for them alone, but for all them, *vvhich shoulde through the vworld beleeue in him through their preaching (c).* If then Christ prayed for all his elect Disciples, that their faith might not fayle, hee prayed the same for all Belceuers.

Well, how shall it appeare that Christ meant as much to all his faithfull Disciples, as hee did heere to *Peter*? First, It is apparant heere, that Christ gaue vvarning of a danger by Sathan, to them all, to therest as well as to *Peter*, *Hee hath desired you.* How can any man thinke, considering the great loue of Christ to his Disciples, that hee would put al of the in seare, in regard of the diuels practises, & not also put them all in hart, by a word of assurance, touching the perpetuity of their faith. The danger is foretold to al, but the comfort restrained to *Peter*, vvhatsense is this?

Secondly, if wee examine that praier of Christ, which hee made the night before his sufferings, and in which it is out of all question all the rest had equal interest

interest vvith *Peter*, vve shall finde that our Sauour in it, in sense, though not in vvords made the same sute for them all, that hee did for *Peter* heere. For what other thing is intended then their perseuerance to the end, in those particular requests; That *the Lord would keepe them in his name (d)*: That hee would sanctifie them with his truth (e)? These are alone in effect vvith that heere of the not saying of faith: For he whom God keeps in his name, and sanctifieth with his Truth, the same faith cannot be ouerthrowne.

d Ioh. 17.

11.

e Vers. 17

Yea, but will it be sayde, If this prayer of Christ were not peculiar to *Peter*, why is it deliuered in such a sort, with such words of restraint, *Simon, Simon*? Will you haue the reason in a word? Christ fore-saw at this time, that *Peter* was to sin more then the rest, & so to be in greater hazard then the rest; and therefore would need a more speciall succour then the rest. As then a good Father, hauing care of all his children, if he see some one distressed aboue the rest, will tender and cheere vp him more specially: Or as a Physitian wishing good to the whole body, yet applyeth his physicke principally

pally
V

A Caueat, and

pally to the parts ill affected: so Christ, though his respects were to all, yet inasmuch as *Peters* case was like to bee such, as would most need comfort, therefore he applied the comfortable salue of Gods assured fauour, to his grieve especially. And therefore it is well noted against the Papists, which thinke this place to be so singular for *Peters* supremacy, that *Stapleton* sayth, It is impossible to shif it off with any colour of cauills that these words doe not proue *Peter* to haue been in any greater dignity then the rest, onely they shew it to bee true, that hee was in greater danger.

I wil not spend time now in canuassing this point about *Peters* head-ship, or in the deriuation thereof, if any such were, from him to his supposed Successors the Romane Bishops. I haue chosen this text for another end, then the debatement of that matter. This onely I say in a worde with learned *Fulke*, in his Confutation of the *Rhemists* notes, that all the Logicke in the world, can neuer prooue hence the Popes supremacie, or any such priuiledge of not erring, as is pretended. Papists themselues acknowledge
that

that a Pope may faile as a man, & be without faith, & so be damned; but forsooth in office cannot as a Pope: whereas this speech of Christ was more specially touching *Peters*, not sayling as a particular Christian, then as an Apostle. For hee doth not so much vnderstand heere by faith, the doctrine of faith, as who would say, that *Peter* in matter of teaching should not erre; but here especially was intended, that faith by which *Peter* was engrafted into the mysticall body of Christ Iesus, which we call a sauing faith, a renewing or a regenerating faith: and Christ meant, that though Satan should endeavour to sift out all goodnes frō him, yet he should cōtinue in the state of grace & saluation to the end. So that this can make nothing at all for their purpose, which acknowledge that a Pope may be a reprobate, or an heretique, which yet Christ heere promised could neuer bee true touching *Peter*.

Thus haue I laboured to remoue all lets, which might hinder in shew the raising of this doctrine from this Text. The truth is, there is no more reason why this speech thus directed to *Peter*, should be held

A Caueat, and

Ch2.1.5 held peculiar to him; then that which GOD sayde to *Iosua (f)*, *I will not sayle thee*, should bee appropriated to him alone; which yet notwithstanding the Apostle applyeth to all Christians (*g*). If the Apostle might embolden all Christians to lay holde vpon that speech; why should it not be lawful to apply this to any child of God, whom Sathan desieth to sift, and to shake as he did *Peter*, *Be of good comfort, Christ hath prayed for thee that thy faith sayle not?*

It is ordinary to apply common comforts to some particular persons, as occasion is, which application to particulars shall not let, but that the matter so applied, belongeth of right to more then to those, to whom for the present it is applied. When Christ applied the doctrine of forgiveness of sinnes, to the man sicke of the Palsey, *Sonne, thy sinnes are forgiven thee (h)*: shall that preiudice the liberty that is for euery Belieuer, to lay hold vpon the doctrine of the remission of sinnes for his speciall comfort?

Thus still I hope, it appeareth more and more, to be rightly collected hence,
That the faith of all true Believers is vn-

unquittable. Christ hath prayed for all his, that their faith may not faile: neuer was he denied by his Father, any sute. I haue been the more diligent in iustifying this place to be the ground of this doctrine, because as it is abused by Papists, and ingrossed by them for *Peter* onely, and his imaginarie successors; so if this be cleared once, to be the doctrine of these words, as I hope now it is, it may serue in stead of many proofes, considering the plainenesse of it, and that it speakes (as it were) directly to the hart and soule of euery true and sound Beleuer: *Sath. I will seeke thee to winnow thee, but I haue prayed that thy faith faile not.*

Now next, though this place might be sufficient, yet because the harmony and concent of the Scripture, cannot but be very contenting in a point so exceedingly comfortable as this is, therefore I will adioyne somewhat therein. This then is the effect of that which I will labour to make plaine, That if a man bee once through the mercie of God become a true Beleuer, a man endued with that *1. Tim. 1* faith which the Apostles call *unfained* (s), 5. and in another place, *The faith of Gods k Tit. 1. 1. Flect(k),*

A Caneat, and

Elect (k), sisted by sathan hee may be vanquished hee can neuer bee, his perseuerance is certaine, his estate and condition is vnalterable. I may well put here in the front of this prooffe, that promise of God made of olde vnto his people, *I wil make an euerlasting covenant with them, that I will neuer turne away from them, to do them good, but I will put my feare in their hearts, that they shall not depart from me (l)*. Vpon which words, that glosse of *Austens* is excellent: What is this, sayth he, but as if God had sayde, The feare of me which I shall put into their hearts, shall be such & so great, that they shall adhere, and cleaue close to me, euen to the end. This is a notable place, to shew that God will not suffer those euer to decline from him whom it hath once pleased him truly to conuert vnto him.

How doth the Scripture abound with speeches, directly testifying the perseuerance of the faithfulls *They which trust in the Lord, shall bee as mount Sion, which cannot bee remoued, &c. (m)*. They are sheepe, which none can plucke out of the handes of my Father. sayth our Sauour (n). They are as a house, which no stormes or waues can

*I Ier. 32.
40.*

*De bono
perseuer.
cap. 2.*

m Pl. 125

*I,
n Ioh. 10.
28.*

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canouerthrow (o), Chosen ones, whome
it is impossible to seduce (p): They
are kept by the power of God, through faith
vnto saluation (q), They are reserved vn-
to Iesus Christ (r), They are sealed by the
holy Spirit of God vnto the day of redempti-
on (s), They shall not bee tempted aboue
that they are able to beare (t), Though they
fall, they shall not bee utterly cast downe:
for the Lorde upholdeth them with his
hand (u).

Do not these things abundantly proue
the perseuerance of beleeuers? Which
way shold the Elect of God be deprived
of their faith? God wil not withdraw it,
for with him there is no shadow of turning
(x), The mercy wherewith he hath com-
passion on his elect, is everlasting (y): so
is his love (z). Those giſts of his which
accompany an effectuall calling, are
without repentance (a): that is, they bee
such, of the conferring whereof, GOD
neuer repenteth: nay, hee rather addes
more grace to his childreu, then takes
ought from them (b).

Wel, as God himselfe wil not withdraw
that gift of faith, which he hath once be-
flowed, whereupon the graces of God,
which

Mat. 7.

24.

Mat. 24.

24.

1 Pet. 1.

5.

Iude 1.

Eph. 4.

30.

1 Cor.

10. 13.

Ps. 37.

24.

1 Sm. 3.

17.

Esa. 54.

8.

Jer. 31.

3.

Ro. 11.

29.

Luk. 8.

18.

A Caueat, and

- which concerne saluation, are sayd to be like a *living water*, that can neuer bee drawne drie (c), so the Diuell cannot extinguish it. He will indeed endeuour it, as was shewed in the former Sermon, but his power is abridged: *Greater is he that is in you, then hee that is in the world* (d). Neyther can the corruption of GODS children be able to put out the light of faith which is in them. Nothing shall separate from the loue of God, which is in Christ Iesus our Lord (e). The children of GOD are taught to pray to *bee deliuered from euill*: that is, that euill though it assaile them, yet it may not conquere them.
- e Ioh. 4. 14
d 1. Ioh. 4. 4
e Rom. 8. 39.

Why is this asked of GGD, if he bee not both able and willing to bestowe it? If GOD will deliuer his children from euill; if hee will confirme, strengthen, and stabliss them (f), and performe the good worke which hee hath begunne in them (g), how can it be that they should lose their faith? I know not any one point wherein the Scripture is more plentifull then in this. Variety of prooffe I haue already alleaged: if it were necessary, much more might easily be produced.

f 1. Pet. 5. 10.
g Phil. 1. 6

Thus

Thus in a worde: It is the marke of hypocrites, that they *beleeue but for a while* *b Luk. 8. 13.* (b). It must needs then bee the portion of those that beleeue aright, that their faith is perpetuall. The wicked indeede *passeth as the whirlewinde, and is no more: but the righteous is an everlasting foundation* (1).

Truth it is, that if the children of God *Pro. 10. 30.* stooode vppon their owne personall strength, their perseuerance might very well bee doubted of: but they are *ingrafted into Christ*, (k), and so as the Apostle *Ro. 6. 5.* speaketh vpon another occasion, *the roote beareth them, and not they the roote* (l): *Ro. 11. 18.* their saluation dependeth not on themselves, but it is *builde vpon that foundation of the Lord which remaineth sure* (m). *m 2. Tim. 2. 19.* They which are planted in the house of the Lord flourish in the Courts of our God, and *Ps. 92. 13. 14.* bring forth fruite in their age (n). Other branches may bee pulled away from their stockes, eyther by violence of wind or force of mans hand, or at last consumed by length of time: With them that are in Christ, it cannot be so, they keepe not him, but are kept by him: and from

H

this

Thus

A Caueat, and

this stablenesse, which is in him, proceeds their firmenesse. *I charge not, sayeth the Lord, and this is the reason, that you sonnes of Iacob are not consumed* (o). How confidently dooth Saint

Mal. 3. 6 *Paul* speake touching his perseuerance (p)? *I know whome I haue beleeued, and I*

Rom. 8. *am perswaded that he is able to keepe, that which I haue committed to him against that*

2. Tim. *day* (q), *The Lord will deliuer mee from euery euill worke, and will preserve*

1. 12. *mee vnto his heauenly kingdome* (r). Shall wee make *Pauls* case herein to bee singular, and think this may be true of him,

2. Tim. *but yet not the portion of euery true beleeuers? Why? Faith is in all the E-*

lect of God, of the same common nature: and if it bee the nature of the

faith of one beleeuers, to secure him for the time to come, it is in the nature of

euery one that hath faith also: and what comfort were it to vs, to heare of *Pauls*

assurance of his perseuerance, if it bee taught vs, that wee must still bee doubt-

full in that behalfe? Wee may admire *Pauls* happinesse; but with small content, when wee are put out of all hope

to

to partake with him therein.

Paul (s) as he speaks with such confidence touching his future estate, resolving vpon it, that nothing should bee able to defeat him of that happines hee wayted for: so in the beginning of that discourse hee propounds a generall doctrine, which concernes all which are in Christ Iesus: touching whome this hee deliuereth, that *to them there is no damnation*; now hee prooues this by his owne example at large, &c. (t): *1 Ver. 2.* Whereupon I inferre, that whatsoeuer &c. *Paul* reporteth there of himselfe is not singular, that is, such as wherein ordinary beleeuers are not interested with him; for then to what end is his experience and example brought in as a prooffe for a doctrine which concernes all? Certainly, it is the condition and state of all true beleeuers, *that neyther height nor depth, nor any other creatures can separate them from the love of God, which is in Christ Iesus our Lord* (u). But I stay my selfe in this; It were no hard thing to be plentifull in the enlargement of this prooffe. *11 Ver. 39.*

A Caueat, and

obiection. There bee some things which are vsually obiectioned by some against this doctrine: which it shall not bee amisse to make answer to.

Answered 1. It is sayd that there are diuers speeches in Scripture, where falling, and forsaking, and things of the like nature are threatned to the faithfull, and they are called vpon to feare and care, such as seeme to argue a possibility of finall losing all grace which they haue once receyued. For examples sake, *Let him that thinks hee standes take heed lest hee fall* (x).

1 Cor. 10. 12. *Bee not high minded, but feare, &c.* (y)

Ro. 11. 20. *Quench not the Spirit* (z). *Work out your saluation with feare and trembling* (a). Now

1. Thes. 5. 19. to what ende are these speeches, if the faithfull cannot fall, so as to loose that faith, with which they haue bene

Phil. 2. 2. once endued? I answer thus: that what soeuer God works in, and for the faithfull, hee worketh it by meanes. As hee will continue them in faith, and keepe them in the state of grace: so hee will doe it by a curse: and one speciall meanes, by which hee preserues the faith of his children, is such exhortations as this

this, by which (he blessing them vnto them,) he preuents security and stirres vp care of vsing all good meanes consecrated by him, by which they may bee vphelde in grace, and builded vp in faith. So that these aduertisements do not presuppose the falling away of Gods Elect: but are purposely vsed in the wisdome of God to preuent the same.

They prooue that wee in our selues may fall, and had therefore neede to resolve with *Dauid*, *That it is good for vs to draw neere to God* (b), but they doe not argue the purpose of God to suffer to fall, but rather the contrary: for well may wee say, that if God would forsake hee would neuer so often cail vpon his children to stand fast. 6 Ps. 73.

2 Many true beleeuers haue fallen and fayled greatly: as *Dauid* in the matter of *Vriah*, *Peter* in the businesse of denying his Master: shall it bee thought that these lost not their faith, when they committed such foule offences? How could faith and such grosse euils, bee at once together in the same men? I answered directly; that neyther *Peter* nor

Answered

A Caueat, and

Dauid lost their faith quite in those their fals. Wee must learne to distinguish betwixt the being of faith, and the working off faith: faith may be, where it doth not worke. There may be life in the root of a tree, though in the winter season the same be without both leafe and fruit. In a mans body there may be life, although for the present, being in a swoon, hee doth neither moue nor breath; like to that, which *Paul* sayd of *Eutichus* falling from the third loft, and taken vp dead: His life is in him (c). In a drie sommer there may be a secret spring of a Well in the earth, though not so much as a drop of water do flow from it: So there may bee a certain seed of faith in a Christian, euen then when by some great tēptation he is ouercome and fallen into a grieuous sin. So then it is true, faith did not worke in *Dauid* when hee committed adulterie. It was not powerfull in *Peter*, when he denyed his Master: but yet the recovery of both, argueth that there remayned, as *Theophylact* sayeth out of *Chrysostome*, touching *Peter*, the hidden seedes of faith and grace in them both. No sooner was

Dauid

A. 20.
b.

luk. 2.

David throughly dealt with by Nathan,
but he cryed out *I haue sinned (d)*. No d 2.S3.1
sooner did the Lord looke backe vpon 13.
Peter, but *hee went out and wept abundantly (e)*. So then this is the answer. A e Luk.2
great sinne may smother faith, as ashes 61.62.
may the coles, but it cannot quench it.
The working of faith may bee stopped,
when the being thereof continueth.

A third obiection. Many that haue
giuen great euidence euen of strong 3 Obie
faith, and touching whome there is no
cause in the world, but to account them
true beleeuers, are by the testimony of
their owne mouthes, vttering the same
with great earnestnes, a testimony of their
not dissembling, vtterly without faith:
they say they haue no comfort, no taste
of any goodnes, they cannot pray, they
cannot so much as thinke comfortably
vpon GOD, or any of his promises.
Indeed they will say, it hath beene
with them thus and thus heeretofore,
but all this is vanished, and now there
is nothing but deadnesse and infidelity
come vpon them.

Haue not these lost their faith? And
was

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was it not also thus with *Dauid*, when he prayed that God would *restore unto him the ioy of saluation, &c. (f)*? That *restoring*, argueth a departure and losse of that which his desire was he might again enioy.

Ps. 51. 12

Answer. As I sayde in answering the former obiection, that there is a difference betwixt the beeing and the working of faith; so say I now, that there is a difference betwixt a man hauing of faith, and his beeing aware that hee hath it. A man may haue faith, euen then when hee stands verie peremptorily to it, that hee hath none at all. Physitians report of men subiect to melancholy passions, that they haue verily thoght themselues dead, when as yet all that haue behelde them, haue knowne them to bee liuing, yet haue they not beene able to persuade them so: Such like spirituall perturbations are in the mindes many times of Gods children, that they conclude directly of themselves that they haue no faith, and they which come to talke with them, and to comfort them, cannot beate away that opinion from them, who yet

yet see in them plaine and apparant evidences of a true faith. Indeed those very complaints, (which are made in these distresses, are an argument of the presence of that which yet is lamented as it were not there. No man but a beleeuer can complaine of the lacke of faith. Infidelity cannot bee perceyued but by faith. The want of grace cannot bee taken notice of without grace. It is in the matter of faith, as it is in the point and case of Gods loue. GOD alwayes loues his children, though hee doe not alwayes shew it, nor they alwayes perceyue it. *He hides away his face for a time, and they are troubled (g).*

A fourth obiection, Wee reade in *g Ps. 30. 7* Scripture, that the spirit of God departed from *Saul (h)*: and *Paul* sayth by the corrupt doctrine of *Hymeneus and Philetus*, the faith of certain was destroyed (*i*); & so he speakes of some, which haue erred from the faith (*k*), and fell away from the faith (*l*), and made shipwracke of the faith (*m*); Doe not these thinges argue a possibility of falling quite from the state of grace, and of an vtter losing the faith?

Concer-

4 Obiect.
h 1. Sam.
16. 14.
i 2. Tim. 2
18.
k 1 Tim. 6
19.
l Cap. 4. 1
m Cap. 1.
19.

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Answer.

Concerning that of *Saul*, By that spirit which forsooke him, is not meant that spirit of regeneration, which workes in the elect: for that *dwelleth*, where it once entereth (*n*): but a certaine measure of necessary giftes; which God vouchsafed *Saul*, for the enabling him to the duties of his gouernment. Herevpon it is layd, that when *Saul* was first anointed King by *Samuel*, God gaue him another heart (*o*): now when *Saul* grew into extremities, then GOD deprived him of those giftes: such giftes are tearmed the spirit of God, I meane, such as concerne a man for the discharge of his personall calling; as wee may reade that tearme giuen to that knowledge & vnderstanding to worke in curious workes which was bestowed vpon *Bezaleel* and *Aholiab* (*p*). As for the tearmes of faith in those piaces where destroying of faith, erring from the faith, &c. are mentioned, wee must thus conceiue them, partly to betoken the doctrine of faith: so faith is taken for that which is beleueued (*q*). Now that is oftentimes fallen from by many, they beeing corrup-
ted

n Rom. 8.
11.

o 1. Sam.
10.9.

p Ex. 31.3

q Gal. 1.
22.

ted and poysoned with fallie opinions: partly for the profession of faith; and so euen good men may at a time by weakenes in the extremity of persecution fayle in the profession and shew of faith, not daring to shew themselues openly to bee that which they are: partly also it may bee taken for that, which is but faith onely in name and in opinion, and which is a meere titular faith; and no more faith indeede, then a course from which the soule is departed is a man.

There be some as *Augustine* saith, that doe rather *imagine then beleue*. Now of such kinde of faith, the doctrine which I haue handled is not; for such may vanish, nay indeed such cannot continue: but when wee speake of faith, as it is the grace of God, which makes one with Christ, it can neuer be destroyed, neither doth any of those places produced speak of faith in that sense: nay, in one of the places *Paul* puts a distinction betwixt those whose faith he speaks of, & the faith & state of Gods chosen (r), as *Hymeneus* & *Philetus* doctrine destroyed the faith of *r2. Tim. 2* certainly it pleased God to giue ouer some *18. 9.* to be de-

*Cogitant
potius quā
credunt.*

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deceyued by them: But yet howsoeuer, the foundation of the Lord remaineth sure, and hath this scale, the Lord knoweth who are his, all this while the elect of God were safe, they were so surely built, that it was not possible for them to miscarry.

5 Obiect. A first obiection. This doctrine is accused, to be a doctrine of idlenesse and presumption: for if a man hauing faith cannot lose it, and being once in the state of grace, cannot finally bee cast out of fauour, why should hee feare to commit any sinne? for doe hee what he will, God will not reiect him. What need he binde himselfe to any course of holinesse, or of diligent vsing such thinges as appertaine to building vp in godlinesse? inasmuch as his condition is vnalterable, hee is sure of being saued whatsoeuer come.

Answer. It is true, in the iudgement of corrupted nature, this may bee a very good inducement to take liberty of sinning, inasmuch as there is no possibility of losing faith: neyther will I say, but at a time a childe of God may bee egged on by

hy his owne heart, vpon that ground to
 giue an aduenture. But it is certain that
 such a sinne of presuming, or of giuing
 ones selfe ouer to a dissolute course, or of
 neglecting the care of holinesse, cannot
 beare sway there, where faith is: Marke
 what is sayde, *That sinne shall not haue do-
 minion ouer those,* which are by faith en-
 grafted into Christ (s). They which are
 justified by faith, are called of God into
 the state of grace (r), and they which are
 called are sanctified (u). How are they
 sanctified, if they wallowe in securitie?
 How is that a purger of the heart (x), if it
 leaue behinde in a mans bowels such
 grossenesse? how is it our victorie (y), if
 it suffer vs to be detayned in bondnge of
 such a dissolute euill? It is the marke of
 the worst men, and such as shall bee
 swepr away with the wrath and venge-
 ance of God at his comming, To be lul-
 led asleepe in security, giuing themselues
 ouer to the seruice of sinne, eating and
 drinking and knowing nothing, vntill
 they are taken like a birde in a snare (z).
 How can this then bee the state of bee-
 leeuers? Will God suffer his to fall into
 that

Ro. 6. 14

Ro. 8. 29

30. 1

Jud. 1.

&c.

Act. 26.

18.

x Act. 15.

9.

y 1. Ioh. 5.

4.

z Mat. 24

38.

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that, which they are left vnto, who are of olde ordayned to destruction.

He that is a true beleeuers knows what God requireth of him : and the more sensible hee is by faith of Gods loue to him, the more will his earnest desire be to glorifie his name, by a holy behaniour. It cannot bee denied but *Paul* was resolu'd of his future estate, and of his perseuerance in grace vnto the end : but who euer more diligent, who more precise, who more constant in the studie of holinesse ? It was his endeauour to haue alwayes a cleere conscience towarde

- a Act. 24. *God and toward men* (a) : it was his manner to beate downe his body, and to bring
16.
b 1 Cor. 9 it into subiection (b) : hee forgate that
27. which was behind, and endeauoured himselfe vnto that which was before, and followed a hard toward the marke, for the prise of the high calling of God in Christ Iesus
(c) : his manner of liuing, was exemplar
e Phil. 2. (d). His example is an abundant
13. 14. prooffe, that the assurance of perseuerance, doth not naturally giue life and
d 2 Tim. 3 being to presumption. Nature, perhaps, will say, *Let vs continue in sinne that*
10. *grace*

grace may abound. This is that Logicke of flesh; and blood (e), but grace will repleie, *How can wee that are dead to sinne, line yet therein (f)?* Looke what inferences vnto holinesse the spirit of God enforceth out of assurance of Gods eternall fauour and of enioying his promises; *If you call him Father, &c.* that is, if you haue receyued the spirit of adoption, and by it vpon good tearmes, call God your Father, *lasse the time of your dwelling heerein feare.* The more you apprehend him to bee your Father, the more doe you feare to offend him. (g). *Seeing wee haue these promises sayeth Paul,* hauing reference to those afore, in which God had sayde, *I will bee a Father vnto you, and yee shall bee my sonnes and daughters, let vs clense our selues from all filthinesse of the flesh and spirit, and finish our sanctification in the feare of God (h).* The Scripture is full in this kind.

I haue beene large in the handling of this doctrine, 1. Because it is plentiful, the Worde of GOD abounds with reasons and arguments to confirme it. 2. Because it is comfortable, it is the

Rom. 6.

1.

f Ver. 2.

g 1 Pet. 1.

17.

h 2. Cor. 7

1.

A CANAL, and

the grounde and storehouse of all true consolation. 3. Because there be diuers exceptions made against it, which for the stopping of the mouthes of gainesayers, and for the satisfaction of all those which feare GOD, it was necessary to explaine. The summe of all is, *That the faith of Gods Elect, true saving faith, can neuer, eyther totally or finally bee extinguished.* Foyling it is subiect vnto: but not sayling. It may bee where it dooth not worke, and it may worke where it is not perceyued, a man may enioy it that complaines in bitternesse of spirit, that hee cannot seele it. Hence came that saying of *Augustine*, that every righteous man, vnderstanding by a righteous man, a man iustified before God by Christ, *is more blessed then Adam*: and his reason is, *Adam* had power, if he would, but not a will to be able to persist in good; but as for them that are by faith engrafted into Christ, they haue both ability and will: they haue a desire giuen them to continue, and are able also so to continue to the end. *Ler vs come to the vse.*

*De Cer &
Gra. 11.*

*Posses
velut, sed
velut ut no
possit.*

First

First; Heerby is ouerthrown that popish The first
opinion, the leauen wherof hath sowed vsc.
some also which in other maine things
doe vtterly dissent from Popery: to wit,
that no man in this world, vnlesse it be
by some speciall reuelation, can be assur-
red of his perseuerance and continuance
in the state of grace; That a man may fall
from the state of election, into the con-
dition of a reprobate; Beeing now in
Christ, hee may be vtterly cut off from
Christ; hee may fall from grace, hee may
lose the spirit of GOD, and be quite and
cleane without faith.

Such Positions as these are ordinary
in the Papists writings; and some others
(as I said) differing else from them, yet
doe communicate with them in these
errors. Errors I may safely call them,
being so contrary to that doctrine which
hath beene handled and prooued out of
this Text, touching the perseuerance of
the faithfull, and the vnalterable condi-
tion of those whom the spirit of GOD
hath once renued.

How can that faith faile for vvhich
Christ hath prayed? May a man know he

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1. Cor.
3.5.

hath faith indeed? No doubt hee may^s why else are we exhorted to *try ourselues whether we are in the faith(i)*. If a man may be assured he hath faith, hee may be assured also, that his faith shall hold out to the very end: vnlesse hee will make doubt of the efficacie of Christs request. And surely, if it were true which is held by some, That a man beeing once truly in Christ, may be againe quite out of Christ and so altogether in the state of nature againe, as if hee had neuer beene conuerted; then there will follow a necessity of a second Baptisme.

Baptisme is the Sacrament of our engrafting into Christ, of our initiation, or enterance into Religion: if then a man fall so farre, that hee is wholly seuered from Christ, shall it not be necessary in his recovery, for him to be baptized? For how else (ordinarily) shall he become a lim of Christ? This is an vnauoydable absurdity which followeth this doctrine.

I may adde heereto, how this weakeneth the comfort of a Christian. Much a doe hee hath to get faith. Alas I what a griefe and a heart-breaking to him is it,

to be taught that hee no sooner hath it, but hee may by and by lose it? now he is in the state of an elect, hee may be in as badde a taking as *Iudas*, or any reprobate to morrow.

What kinde of doctrine is this? How dooth this sort with the generall ayme of the Scripture; which is, *That we through patience and comfort might haue hope* (k)? But thus is Popery a doctrine of vnselednesse: it traineth vp the soules of men in a perpetuall suspence; they would haue the people to be sure of nothing, neither of the matter to be beleued, nor of themselues, whether or no they doe beleue as it is necessary. A kinde of hope they will allow them, which (as they conceiue it) is a kinde of blinde guesse without certainty.

Rom.
15.4.

2. Heere is an excellent matter of direction for vs, what thing especially to make choise of. What should wee rather seeke & desire, then such a good whereof we cannot be deprived. See how vainely men bestow all their care about things of no continuance, Honour, Riches, Pleasure, things of no continuance,

The second Vse.

A Canoe, and

Honour, a meere bubble, as wee see in that glorious Courtier *Haman*; to day the second in a kingdom; worse then the veriest slaue, euen one adiudged to the gallowes, to morrow. Riches hath wings: either wee are taken from them, or they from vs, euen in a moment. *This night will they fetch thy soule from thee (I); They cannot preuaile in the day of wrath (m).* As for Pleasure, what more transitorie? *Euen in laughter the heart is sorrowfull (n).* Why will men be mad vpon those things which are lighter then vanitie it selfe? They be all as water, vpon which the faster a man claspeth his hand, the sooner it is gone.

Luk. 12.

20.

Pro. 11.4.

Pro. 14.

13.

Luc. 10

42.

Gal. 3.

26.

Oh that wee might all earnestly labour after faith, and *(o) chuse the better part.* This brings with it all those things which wee so much affect, Would vvee Honour? what greater then to be *sonnes of GOD in Christ?* And this dooth faith *(p).*

Would wee Riches? vvhath comparable to *Spiritual blessings in beaueuly things?* and these brings faith, inasmuch as it brings *Christ*, vvhom hee vvhich hath

a Comfort for Believers.

67

hath once giuen, cannot but with him giue
all things also (q).

9 Rom. 8.

Would wee Pleasure? what like this, 32.

To knowe ones *Name to be written in*
Heauen? And this is also from faith: for
faith is accompanied with the presence
of Gods Spirit, *vvhich beares witnes with*
our spirit, that wee are the children of
G O D (r). Oh that wee could sell all to
buy this Iewell; and euen as it were neg- 16.
lect all, till we were sure we were indeed
possessed of this treasure.

Thirdly; Out of this doctrine is deri- The third
ued matter of infinite and vnspeakable Vse.
comfort for all that truly feare G O D.
How great, and how violent, the malice
and furie of Sathan is against all such,
wee heard before. Hee will not faile to
doe the vttermoſt that Hell can either
inuent or execute, for the throwing
them downe from that happie estate to
which the Lord hath raised them. Well
may a man tremble when hee thinkes on
this simply: for who are wee, that wee
should be able to encounter such an e-
nemie? But behold heere a Rocke of
Comfort: This is like that *strong Tower,*

I 3

which

ACAMEST, AND

Prou.
8.10.

which *Salomon* speaketh of, to which the righteous flee and are exalted (s). We have an Advocate with the Father, *Iesus Christ* the righteous; and hee maketh continuall request on our behalfe, that our faith may not faile.

Thou wilt (perhaps) say to mee; I confesse this were a notable comfort, if I were sure that I were one of those for whom *Christ* is a surer: but heerein I am doubtfull. I demaunde of thee, Hast thou any truth of faith? Canst thou tell whether that begun in thee, yea or no? So farre as faith goeth, so far the interest into this priuiledge goeth. But because I know thou wilt not be so resolved, therefore I will declare a sure course, by which thou maist be resolved heerein, that the benefit of this prayer, for the not sayling of faith pertaines to thee.

Examine thy selfe for two things: First; A constant vse of making this request vnto G O D in prayer for thy selfe, That the Lord vwould vouchsafe so to establishe thee in grace and goodness, that thy faith may neuer faile, but continue firme and sure vnto the end.

To

To make good this that I say (that I may not giue a false direction) this knowe, That looke what grace GOD intends to bestowe vpon any man, vnto him hee giues a desire and care to begge the same at his hands in Christes Name.

When hee intends to giue mee knowledge, hee will giue mee *a minde to know* (r). Hee will make mee to pray: 1. Ioh. with *David*; *O giue mee vnderstanding*: 20. 26. *Teach mee good iudgements and knowledge* (u). When he meanes to giue me faith, *Psalm*. hee will stirre mee vp to pray for faith. 119. 34. When he will preserue me from tentati. 66. on, hee will secretly prouoke me to cry to him, that my faith may be kept safe from tentations.

Againe; This is also a true point, that these two things doe still goe together: The intercession of *Christ* in heauen; And the worke of his Spirit in our hearts, moouing vs to aske those very things, which he craueth of God on our behalfe.

And therefore (x) hee which in one *x Rom. 8.* place is said to *make requests for vs*, is

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7 Verſ.
34.26.

said in another, to giue vs his spirit to
helpe our infirmities (7). So then, I aske
thee, Dooſt thou conſider oſten how fu-
riouſly Sathan is bent againſt Gods chil-
dren? dooſt thou recount with thy ſelfe,
how vnable thou for thy part art to make
reſiſtance? dooſt thou ſee and be mone
the weakenes and ſcantnes of thy faith?
dooſt thou continually pray vnto GOD,
and euen begge of him in Chriſts name,
that hee would helpe thy vnbeliete, that
hee would confirme and ſtabliſh thee to,
that thy faith may neuer be remooued?
This is an euidence to thy ſoule, that the
prayer of Chriſt belongeth vnto thee;
and that the gates of hell ſhall neuer pre-
uaile againſt thy faith: this is a familiar
marke. Doubtleſſe, there is no faith at
all, vwhere this ſute is not oſten euen
gioued out vnto GOD, That faith may
not be ouercome.

Secondly, Diligence in the vſe of the
meanes ordained by God, for the ſuſten-
tation and increaſe of faith. Heere is al-
ſo a rule like the former. Will God giue
me any ſpirituall good; he will giue mee
an heart to vſe all good meanes for the
attaine-

attainement of that good(e). Now these Hose, 6.
meanes to keepe faith from falling, are 2.
especially the Word and Sacraments.
The Word buildes vp further, and
makes to growe vnto more perfection:
The Sacraments are seales of righteous-
nes, and serue to strengthen our apprehension of the loue of God in *Christ Ie-
sus*. Therefore sound Believers haue been
alwayes carefull in the vse of these two,
The word hath been deere vnto them; it
hath beene the ioy & reioycing of their
heart; they haue delighted to heare it;
it hath been a comfort to them to conser
about it, and to meditate in it. The Sa-
craments haue bin frequented by them:
that of Baptisme, though receiued but
once, yet applyed often: that of the
Lords Supper, they haue beene frequent
vrsers of.

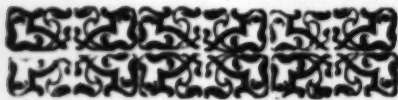
Read and obserue the Scripture, and
you shall finde it so. So then, art thou a
diligent Hearer? a reuerent and often re-
pairer to Gods Board? delightest thou
in these holy exercises of Gods house?
labourest thou to profit by them, and to
finde sweetnes in them? it is a good signe,
that

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that the Lord will preferue thy faith, to whom he hath giuen care to seeke and labour to vphold it.

Thus I haue taught, how wee may comfortably apply this comfortable doctrine. There shall be no danger of giuing way to presumption by teaching this point, these markes being annexed: for if these markes want, thy case is dangerous, thou canst not say thou hast faith, nor promise to thy selfe any victorie against the diuell.

F I N I S.



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